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The Prohibition Law

I.

"After one year from the ratification of this Article, the manufacture, sale, or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited."

"The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation."

Text of the Prohibition Law

Having been invited by the Editor of *Social Justice* to give my views concerning the much disputed question of Prohibition in the United States, I shall try to do it, as an impartial and unprejudiced foreigner, by treating the question in a sound and critical spirit, and putting it on a strictly scientific basis, in a very sane atmosphere: as much as possible, free from the mist of prejudice and pettiness which clouds so many minds and hearts in America.

The Prohibition Law can practically be formulated as follows: "The public authority of the U. S. A. has forbidden by law the manufacture and sale of all intoxicating liquors for beverage purposes."

Can this proposition be the object of a thoroughly justifiable and a thoroughly rightful law?

Can this law be legitimated:

1. By the nature of the forbidding, or by the nature of the forbiddance?

2. By the circumstances in which this law was passed or by the circumstances in which it is applied?

In other words:

Is prohibition of all alcoholic beverages lawful:

1. In theory, as a matter of speculation?

2. In practice, as a matter of fact?

A.—THEORY OF PROHIBITION

To reason and judge logically and correctly regarding some thing, some event, first duly observed by scientific induction, we must always start from its final cause: which cause is first in conception, last in execution.¹⁾

The two terms to be put together, and whose logical identity we must prove in the present proposition of the Prohibition Law, are: the public authority, the subject forbidding; and alcoholic beverages, the object forbidden.

1.—PUBLIC AUTHORITY: FORBIDDER

Social Science teaches us that the final cause or object of the State is the "temporal common weal or welfare," physical and intellectual, moral and religious, of all the citizens in general.

1) "Prima in conceptione. ultima in executione."

From this formal final scope of the State (a moral-juridical being) all its rights and duties flow, as so many juridical means to reach its end; which end is enjoined upon the State by the Supreme Creator and Legislator of all beings.

So, in its quality of a natural complement to the individual, inclined by his nature to social life, the State may and sometimes must interfere directly in matters of public interest; however it can and may interfere only indirectly in matters of private interest, in as far as this should be required by the common weal of all citizens.²⁾

Particular wants and needs, as such, do not pertain to the competency of the State, unless through special circumstances they become a general and common necessity.

This is the common form of all State intervention, positive and negative, both in prescribing and in forbidding. Whence we can plainly draw the theoretical conclusion, in relation to our debated question:

"If the use of alcoholic beverages is, by its nature, or through certain special circumstances, a social fact which must be considered opposed to the common weal of the whole society, or at least of the greater number of the citizens, the State has the power to forbid all alcoholic drinks by a just law".

2.—ALCOHOLIC BEVERAGES: FORBIDDEN

Can it be proved, that alcoholic beverages by their nature, or through certain circumstances, constitute a fact against the common weal?

To arrive at a correct conclusion, we must (even as for the public authority) begin with the final cause of alcoholic beverages.

In the beginning of the world, God created all things for the use and commodity of man: putting him on this earth to till it, and receive from it, through economic production or transformation, all things necessary to satisfy his honest wants and needs, both of soul and body.

Concerning alcoholic drinks in particular, they are certainly by their very nature, from an objective point of view, a good, or at least an indifferent thing. Philosophically, metaphysically speaking, all things are good.³⁾

No natural, no supernatural law can be produced or quoted, forbidding absolutely the use of alcoholic

2) Under common weal we understand: "A certain general situation of the civil society, promoted by the public authority, in which all citizens, or at least the greatest part of them, can, by their own free forces, obtain their particular welfare."

3) "Omne ens est bonum."

drinks, neither to the individual, nor to the community; on the contrary, some scriptural texts argue in favor of them. Furthermore, indifferently, all drinks, even alcoholic, as well as all foods, are essentially a private good; and their use, abuse or non-use, is an individual matter, pertaining to the natural law of man's conservation and propagation, and man must judge their utility or non-utility. The State, by virtue of its natural mission in promoting the common welfare, has not precisely the duty to sustain all the citizens, but only to provide that all society be so politically and economically organized that every citizen can, if he will, individually and by his own activity, obtain all necessary food and drink.

Thus, from the very nature of alcoholic drinks, the State, absolutely speaking, has no authority to interfere in this particular and individual matter. Had it such authority, the State could forbid tea, coffee, lemonade or water as well as alcoholic drinks!

Nevertheless, an objectively good or indifferent thing could through use become subjectively either good, indifferent or bad. This depends on the manner in which things are used by men.

However, the first fundamental morality of a human act springs from the nature of its intrinsic object; yet, a second and a third morality could be added by its extrinsic scope and external circumstances.

So, to take alcoholic drinks could accidentally become a harmful or obnoxious act, not merely for the individual but also for the whole community; and thus fall under the formal jurisdiction of the State, which, in the presence of certain given circumstances, has the right, if not the duty also, to interfere efficaciously in the Alcoholic Question, in as much as the common weal allows and demands.

This brings us to the practice of the Prohibition Law. I believe this is the very question about which the entire discussion turns.

We shall have to pay careful attention to the difference in the Prohibition Law: considered as a general matter of fact; and regarded as a particular matter of fact, concretely localized in a given place and at a given time: in order to draw the right conclusion, dealing with the prudent and practical lines, along which the State must ever measure its intervention; principally, when particular and individual rights and interests are at stake as they are in the present case of the Prohibition Law.

B.—PRACTICE OF PROHIBITION

The difficulty to be solved here is: Can the use of alcoholic drinks ever lead to such a crisis, that the State can legitimately interfere by means of the Prohibition Law; thereby obliging all citizens to abstain from every alcoholic drink, for the sake of the common welfare?

The only question here could be of the abuse of alcoholic drinks; the normal use is outside of the debate.

As long as the abuse of alcoholic drinks remains merely an individual and isolated fact, it completely escapes the State's normal sphere of activity.

Everybody is responsible for his own personal acts, which can be guilty before God and his own conscience; but the State need not care for the private welfare, whether physical or moral, of each particular citizen.

It would be quite another thing, if an act committed by the citizens were social by its very nature, e. g. to kill a man; or became a social act through special circumstances, as for instance, if the abuse of alcoholic drinks, with all its fatal consequences, should have spread so as to infect nearly all classes of society, or at least the greater part.

In both these last cases of social import, the public authority or the State has the right and the power to remove by adequate means all these social evils, in as far as this may be necessary.

This conclusion is true, and logically, rightly drawn from premises equally true; the major is a general principle: the power of the State to interfere for the public welfare; the minor is a particular fact of experience, duly established: the abuse of alcoholic drinks, really become a social danger.

Nevertheless, as the means must always be proportioned to the end, from which they receive their lawfulness; so, as long as it is not completely proved that all other means, less extreme (for instance all kinds of temperance institutions, both public and private), were insufficient to remove the social evil called "Alcoholism", the State has not the right to apply the extreme radical measure of legal total abstinence, or universal prohibition: "extremes are only to be tried in extreme cases".⁴⁾

We intentionally emphasize these fundamental conditions of all public laws: necessity and adequateness, or their appropriateness to the just and lawful end to be attained.

This order, always to be observed, will free the Prohibition Law from a great mass of prejudices and misconceptions; while, above all, giving us a more correct sense of its greater or lesser urgency, of its moral obligation, and of its opportuneness, to be reinforced or abrogated!

1.—URGENCY OF PROHIBITION

It has already been said that public intervention, although legitimated by social need, must ever be conducted with extreme prudence and care, principally when the State interferes in matters private and good or merely indifferent by their very nature. The adequate measure of legal intervention is given by the real degree of necessity; because public interference, in any case, is, if not a violation, at least a lowering of the right of the individual, naturally primordial, yet momentarily inferior.

Though the public right of the State, in promoting the common welfare, prevails over that of the individual; yet the State, according to a juridical norm: "must ever have regard for the lesser right, as far as possible".⁵⁾

On this account, before arriving at the radical and

⁴⁾ "Extrema in extremis tentanda."

⁵⁾ "In conflictu duorum iurium cedit inferius, ast tantum in quantum necessarium, et semper cum cautela juris evicti."

extreme Prohibition of all alcoholic drinks (without doubt legitimate, when it is the only remaining means to pursue its formal end), the State, or public authority must first try more moderate means, interfering in a lesser degree with the certain particular and private rights of the individuals to use alcoholic drinks; which are, after all, indifferent, if not good things.

So, for instance, as we intimated before: through public admonitions and rewards, amply granted to voluntary temperance associations; further, through temperance laws, both for the distilling and for the use of all alcoholic drinks.

And, if all these and other similar means, honestly tried, were found of no avail; then, if the immoderate use of alcoholic drinks continues to be a permanent danger for the whole society (at least for the greater part of it), the State can and may, by its supreme authority in matters of the common weal or welfare, use the radical means of total prohibition of all alcoholic drinks, and for all citizens without distinction.

This would be truly the application of the supreme rule, which governs all State legislation, negative and positive: "Salus populi suprema lex." "The welfare of the people is the highest law." All private, particular, individual rights and privileges must bow before this extreme necessity, duly proved and established.

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The Permanent Peace Program of Benedict XV.

IV.

V. Among the practical problems of fundamental importance arising out of the World War were the questions of "reparation of damages and the costs of war" and the territorial issues. On September 6, 1915, Pope Benedict had appealed to the German Episcopate and besought them to make every effort to hasten "a peace that should be dictated by justice and honorable to the nations". So far, very little success had been achieved in that regard. He dreaded above all the development of a "heritage of hatred and revenge". Peace dictated by force, by nations inebriated by the glory of a victory, won by the exercise of the diabolical inventions of modern warcraft, would guarantee no assurance of the triumph of right and Christian Charity. On previous occasions, even anticipating President Wilson's formula of "Peace without Victory" for either group of belligerents, the papal idea urged was "condonation without reprisals".

In his peace program, therefore, in which Charity and the idea of the brotherhood of humanity under God was to be the dominant note, he suggests a plenary indulgence on all sides. His program lays down as "a general principle complete and reciprocal condonation as to reparation of damages and to the cost of war".

Such condonation, he pointed out, would be justified partly "by the immense benefits that would accrue from disarmament". On the other hand "the continuation of such carnage solely for economic reasons would be incomprehensible".

Special reasons might dictate otherwise, in exceptional cases, in the event of which they should "be weighed with justice and equity". The Treaty of Peace dictated other terms to the central nations. Notions of morality, and equity, and charity received scant courtesy by the victorious group who would not so much as allow the name of God to be mentioned in the treaty. That a magnanimous settlement by a victory always redounds to the welfare of the triumphant nation no less than towards the vanquished is a truth that nations are slow to grasp.

The demand for the cancellation of the war reparations and even of the war debts—at least a very considerable reduction of the latter—becomes ever more insistent, even as a necessary measure to ensure the economic well-being, prosperity and progress of even the Allied States.

In the last annual report of the Chase National Bank of New York—the world's greatest banking institution—the Chairman of the Board of Directors, Mr. Albert Wiggan, states: "Cancellation or reduction of the inter-allied debts has been increasingly discussed throughout the world. This question has an importance far beyond the dollar magnitude of the debts involved I am firmly convinced it would be good business for our government to initiate a reduction in these debts at this time".

In agreement with this report is the Chairman of Barclay's Bank, Ltd. of London, Mr. Frederick C. Goodenough, who in his last annual report writes: "Looking at the matter as a purely business proposition there can be no doubt that it would pay; and I think that America and the other countries in a similar position should seriously consider the way in which they would certainly gain by such an act". He also points out that "the fall in prices has increased the real burden of Germany's debt" as also her inability to meet such obligations.

Writing in a recent issue of the *Harvard Business Review*, Hjalmar Schacht—former President of the German Reichsbank—declares: "To promote the social and economic peace of the World all these things can be done, only if the countries are ready to co-operate peacefully, if the distrust spread over the world by the unjust treaties of peace is removed, if the obligation of one part of the World to pay war indemnities to the other peoples is repealed".

The noted German Economist, Dr. A. Frederick, states, that, "The conclusion has been drawn that the World Crisis cannot effectively be dealt with unless and until German reparation payments are stopped".¹⁶⁾ In agreement is Max Haller who notes, that, "with the present inter-relation of economics on a world-wide scale a tribute of billions

¹⁶⁾ Cfr. *International Digest*, Apr. 1931, p. 31.

(2 billion marks a year under the Young Plan) paid by one country disarranges the entire World. . . . There is no way out of the world crisis until Germany's reparation payments have been stopped, for such payments under modern conditions result in nothing but a general destruction of economic life".¹⁷) It would seem that Pope Benedict's demand for "complete and reciprocal condonation" of the costs of war, ignored by the victors at the Peace Sessions—may even at this late date require, and be given consideration as a necessary measure of self protection to ensure a solution of the present World economic problem as a preliminary condition to the regaining of national prosperity.

VI. As to the solution of the territorial problem, Pope Benedict proposed a triple solution based upon a three-fold classification of the territory occupied or seized by the belligerents. A glance at the War Map showed him territories in Asia and Africa taken from the Central Powers during the course of the War. On the other hand, he saw the Central Powers in possession of part of France, in control of the greater part of Belgium. The question of Poland, the Balkan States, Alsace-Lorraine, the Italian-Austrian boundary question clamored for an equitable and final solution.

Diversity of facts and conditions demanded varied solutions; but Pope Benedict recognized that "reciprocal restitution of the territories now occupied" was required as a guarantee of future peace. With reference to the particular territorial problem he decreed:

(1) "Complete evacuation of Belgium with a guarantee of her full political, military and economic independence. Evacuation of the French Territory, and a similar restitution of the German Colonies" by the Allies.

(2) The equitable settlement of the territorial questions of Italian-Austrian boundary, of the German-French question of Alsace-Lorraine.

(3) Study and settlement of "the other territorial political questions, notably those relating to Armenia, the Balkan States and the territories forming part of the ancient Kingdom of Poland . . . in the same spirit of equity and justice."

With exception of the first class of territories, Pope Benedict did not expressly propose the restoration of their pre-war status. In view of the immense advantages to be derived from a lasting peace and disarmament he suggested a settlement of the conflicting claim after considerable study in which all parties should observe a most conciliatory attitude. A practical solution should be aimed at in which would carefully be observed the demands of

(a) justice and equity,

(b) the aspirations of the people,

(c) a co-ordination of particular interests with the general weal of the great human society.

In the case of the ancient kingdom of Poland, special attention "was to be paid to the noble tradition, sufferings, etc., which ought justly to assure the sympathies of nations."¹⁸)

In all these territorial questions the Pope very carefully refrained from assuming the role of judge. As Mediator he had the right, in fact he would be expected to make suggestions or proposals with the view of reconciling conflicting claims. Even in the old question of Alsace-Lorraine, according to Cardinal Gasparri, "The Pope could not propose a definite solution".

The reactions to the Pope's proposal for mediation were anything but hopeful or sympathetic on the part of the Allies. True, the United States sent a reply expressing complete reluctance to negotiate with present German representatives, but not so the four signatories to the secret Treaty of London. They had pledged their faith not to permit any such intervention on the part of the Pope. The public press of these nations, to whom the Pope's message, contrary to diplomatic custom, was handed over, violently attacked the Pope as Pro-German. By the protagonists of militarism—whose fundamental principles were roundly condemned in the document as also the violation of Belgium's neutrality—by these alone was the note given a sympathetic, courteous hearing. The German reply, published on September 22, contained the following: "The Imperial government welcomes with special sympathy the leading idea of the peace appeal, in which His Holiness clearly expresses his conviction that in future material force of arms must be superceded by the moral force of right. We are also convinced that the sick body of human society can only be healed by the fortifying moral strength of right, etc." Austria's reply of the same date involved the hearty acceptance of the proposal of Benedict XV: "Guided by a spirit of moderation and conciliation, we see in the proposals of Your Holiness a suitable basis for initiating negotiations with a view to preparing a peace just to all and lasting, and we earnestly hope that our enemies may be animated by the same ideas". In view of the fact that at this time, "the German Military leaders thought they would eventually win . . . and with Russia now practically out of the War . . . firmly believed in ultimate victory"¹⁹) the attitude of the Central Powers is in marked contrast with the reception accorded the Note by the Allies. Although many of the British newspapers, e. g., *The Manchester Guardian*, *The Daily News*, *The Westminster Gazette*, *The Nation*, etc., backed Lord Landsdown in agitating for "a reasonable man's peace" which would not contain "anything crushing to Germany", and while there was, according to General Pershing, "great depression among the French", yet the appearance of the Pope's peace message "was criticized in terms that were not at all moderate".

The Allies, practically unanimous in their decision to ignore the Papal proposals for mediation,

¹⁷) Germany's Life Under the Young Plan, in *Deutsche Rundschau*, cfr. *International Digest*, April, 1931, p. 62.

¹⁸) Letter to Bishop Valence.

¹⁹) General Pershing's Memoirs. Chap. 15.

cast their vote for a continuation of the world carnage. Little wonder then, when triumphant they were able to dictate the terms of peace, that the principles of Christian Morality received such scant recognition.

To the present generation there still remains the task of hastening the day when the doctrines of Justice, Equity and Christian Charity shall be accorded due recognition, when international relations shall be molded in accordance with the teachings of the Prince of Peace and thus, through the establishment of the Peace of Christ through the reign of Christ, Pope Benedict XV The Peacemaker's vision and prayer for a just and lasting peace shall be realized.

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A Scourging Epidemic

Embarrassments occasioned by extravagant living do not and perhaps should not excite acute sympathy. But a wide concern should prevail for the masses who have a different sort of problem to face during the present critical economic debacle. The futile attempts of the unemployed, or of those with wages cut in half, to meet necessary obligations truly present "the horns of a dilemma."

For many months business has been alarmingly retarded and the stream of the unemployed dangerously widened. A huge question mark enters as to the cause of such general depression. The daily papers, which are presumed to acquaint the public with immediate national and international happenings and to sound current movements, have been busily engaged for months in the telling of optimistic half-truths and predicting better times. Maybe they were merely doing their utmost to prevent the shattering of morale. But while hope is essential to a well-ordered existence, it has never yet satisfied an empty stomach nor replenished the depleted larders of people accustomed to comfortable living.

Economists point that industrial over-production has done much to bring about the present depression, which has resulted in part-time operation or, in many cases, the closing down of industries. Also, they tell us man's inventiveness, which has written high his mechanical progress, has reacted to the temporary disadvantage of thousands of wage earners, in that robots have displaced living operators. Where ten mechanics were needed in the performance of certain industrial operations some few years ago, one or two men now can do their work by the aid of machinery almost human in its movements and output.

There are other causes for hard times. For obvious reasons, it may be conceded that the agricultural soundness of a nation rates its health. A people agriculturally successful are independent as to livelihood, peaceful as to disposition and assured as to the future. As yet the United States has not put its full farming powers to the test. Even so, farmers at this period justly bemoan their sad plight. Fig-

ures bear up their assertions. At present they are throwing their heads back a bit, as they strain to decipher the tariff. We hope that it will at least coat their sores, but like the farmers, we are wondering.

Thoughtful urbanites are pondering about many things. Even though professionally engaged, they have their financial problems. It is true lawyers thrive somewhat in days of stress, profiting by the adversities of others. Receiverships are common. Replevins are numerous, particularly in the furniture mart and in the automobile line. People grow fretful under pressing money inadequacies. Suits of all kinds are entered daily.

Physicians have had their usual monetary cares augmented. They work, receive diminished fees, if indeed any, in many cases. The returns of other professions and on businesses in general are likewise not normal. Construction work has shown a marked decrease. Mechanics have suffered because of low building operations and the partial, and in some cases complete shutdown of industrial plants.

It is not healthful to harbor pessimism, hence we are quick to admit that business has at least managed to somnambulate during the past two years. There is now the more joyful prospect that in a few months it may climb to active productivity.

Because the slack period is not past, it would seem to be an opportune time to take inventory; also to make future plans for greater security. Extravagant living should be halted. One good way is to have a fixed determination not to emulate the senseless expenditures of thriftless folks. In order not to be further scourged by clever extensions of credit at exorbitant rates of interest, the masses should acquire a clearer understanding of the installment system. The present suffering in our congested cities, occasioned by unemployment, should teach the people the necessity of self-denial and the advisability of greater reserve in acceptance of installment enticements. Such should learn from the mouths of their hungry babies that failure to provide for the proverbial and inescapable rainy day never yet constituted a thrifty nor a soundly going people. The *New York Evening Telegram* sometime back carried a gem of sensible advice: "A quiet neighborhood in which to live is just inside your income." It contained no pithy *vade mecum* for those without an income.

Many of us know that vast numbers of our hard-working citizens are never paid a wage sufficient for their current expenses, if they are to live decently, though frugally. Obviously, most of these earnest toilers do not receive sufficient reward for their labor to create a savings fund for sickness and to cover business depressions, both of which may be expected to circle around the hub of life.

Contentment with one's lot is to be sought, but its pursuit should not invite atrophy. A blind submission to injustice is not a virtue. And strong arms should reach out not only for themselves but for the weaker contingent. Though little heed is given by the powerful to the sins that cry to heaven

for vengeance, it is just as wrong today to defraud an honest laborer of a living wage and to oppress the poor as it was when the Divine law prohibiting social injustices was given.

Monopolistic privileges are gathering momentum. They tend to make us a people yearly moving from small businesses which promote happiness to dependents ruled by financial Brobdingnagians who hold the whiphand. If merged power grows as rapidly within the next fifty years as it has in the past twenty-five, and money continues to pyramid with the few, the future may hold unpleasant possibilities for our vaunted democracy and our oratorically equal opportunities.

Taking advantage of human necessities is the norm governing salary and wage scales in too many instances. How many times have we heard: "He needs the job and will be glad to take it at our figure." Tapping of cigarettes against a mahogany desk and the graceful lighting of the weed between chuckles and knowing eye-squint express self-satisfaction arising from power held.

Or, one hears the old chestnut of the supply governing the demand. "She is thoroughly competent, but she has to earn her living and she will grab at our offer." A tender-hearted one may suggest: "But she should have more. She has brains, executive ability. Why, you can trust her like you would yourself." And then the subterfuge: "We can't establish that sort of precedent. I know she has initiative and her judgment is good. She will do the work of two. That's why I want her. But the salary named is the peak for a woman in our firm." The oracle's fiat is the last word!

With fecund soil, with the bowels of the earth distended with minerals, with inventors active in output of machinery and ingenious devices of sundry kinds, with scientists creating synthetic products, with easy capital, and with an unused reservoir of mind and muscle and natural resources, there is urgent need of an immediate movement in our country for a more equitable distribution. Some nervous individual, holding a bulging purse, is sure to protest: "She is teetering. The first thing we know she will be a socialist." Far from it, uneasy one. I am merely interested in a fair scale of compensation. Socialism and justice are many leagues apart.

We proudly boast we are the richest nation of the world. But most of us benefit from this massive wealth as do runout families who glory in the high deeds of their ancestors. A tangible feeling of clean greenbacks or the pressure of hard silver in the palm of the hand would be more to the point, just as the accomplishment of an individual is what counts, not the conquests of his forebears. This is not to assert that I do not think good blood a valuable heritage. But family trees, like the once vital oak mortally tapped by lightning or desiccated by age, in time lose their sap. Likewise an unused scale of justice eventually produces rusty standards. Witness today the multitudes of willing workers lashed by mercilessly accumulating obligations.

Contentment is of the mind and grows from the

spirit. But so long as mankind is composed of body and soul the physical will make natural demands, and the law of charity requires that opportunity for reasonable satisfaction of hunger be not withheld, that decent apparel for the body be not denied, and that provisions for sickness and old age be provided. Self-respect demands an avenue for self-provision. A functioning mind and a healthy body desire justice, *not* charity, concerning material things.

Communism does not intrude upon the placidity of thrift. It is when the sea of humanity becomes turbid by the stirring of hunger, by the fright of sickness, without means of defraying expenses, by the melancholy of insanitary surroundings, that socialism creeps through the slime.

Atheism, free love, socialism, and hatred of God do not grow out of social justice. But a desperate people, untaught as to God, hungry-hearted and physically under-nourished, present receptive minds for anti-social doctrines.

The antidote for the economic unrest and financial distress of the past years is a national introduction to God. Whole-hearted extension of hospitality to Divine principles would ensue from such exalted acquaintanceship.

Christianity alone can impart sound philosophy. None less than God inspires true social justice.

The epidemic of insufficient funds will be lifted from the shoulders of honest men and women when Christian social action displaces false methods. Jobs producing immediate exchange, not glowing future promises, are what the masses need to supply coin to pay their material debts. Self-respecting people do not desire bread lines. Doles are destructive of morals, in the sense that they tend to promote parasites. *Earned* currency, received through the channel of just compensation for honest endeavor, promotes a good citizenry. The excessively rich, who repudiate the moral law governing trust funds and regard their vast accretions as deposits guaranteeing continued self-indulgence and smug security, would be inestimably blessed by a vision of Dives.

Is there anyone who has pen strong enough or voice properly pitched to present said luxurious gentlemen to their prototype? One sharp glance at power dethroned, at complacency stripped, at comfort seared, might transmute monsters of selfishness into just men.

Fear of punishment has been known to deter when love has failed to restrain.

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It is not for the Church to lead men to transient and perishable happiness only, but to that which is eternal. Indeed the Church believes that it would be wrong for her to interfere without just cause in such earthly concerns; but she never can relinquish her God-given task of interposing her authority, not indeed in technical matters, for which she has neither the equipment nor the mission, but in all those which have a bearing on moral conduct.

PIUS XI.

The Catholic African Union

(Concluded)

In order to apply the acquired knowledge and to translate the new ideas into daily life the following groups were formed: Native Farmers' Associations, Catholic Women's Associations, Temperance Leagues, Children of Mary, Sodality of Mary, Thrift Clubs, People's Banks. The need of training an elite for interpreting the new ideas to the mass of the people became apparent. After the writer had taken part, lectured and learned at ten different Native Teachers' Vacation Courses, we started in January, 1923, our annual Social Courses. There we endeavor to give an actual demonstration of Africa at its best, or the ideal African life, practicing together religion, study, discussion, manual work and recreation. We have had so far nine Social Courses with an average attendance of 250 Natives. The Agricultural and Industrial Shows started together with the Social Courses gave us repeatedly a glimmering of Africa at its best. Whilst all these activities were carried on without any official recognition of the Church, we did not fail to make it clear to the Catholic Natives that in all our attempts at improvement we remain subject to the judgment of our ecclesiastical authorities.

At the first Bishops' conference in July, 1924, at Kimberley the writer had the privilege of addressing the meeting on Native organization. At their second conference at Kimberley in 1927 a committee of Bishops was elected, which met at Mariannhill on October 13, 1927, and formed the Catholic African Union for the promotion of the spiritual, moral, social and economic welfare of the Africans. All existing Catholic associations were obliged to join the Union corporately. Thus the necessary centralization was established and the old movement consolidated by the Church. The C. A. U. is therefore no new organization, but a confirmation, co-ordination and extension of pre-existing Catholic associations.

"That they may have life and have it more abundantly," a genuine Christian life in the sense of the Catholic Church, this is the chief aim of the C. A. U. And what makes it peculiar and essentially different from that of any other, non-Catholic, organization is its synthetic character. This synthesis is not a brand-new invention of the originators of the C. A. U. It is an old tradition, the theory and practice of our Lord who went about preaching and doing good, followed by the first Christians and the early monks with their motto, "Pray and Work," practiced by the famous medieval craft guilds for a thousand years and explained to us by modern Catholic sociologists.

While we thus believed that for two thousand years the Catholic Church tried to put the principles of Christ into practice we were suddenly informed by prominent Native leaders that, according to their "present knowledge, only in Soviet Russia and under Mohammedanism one finds Christ's teaching being put into action."

According to Catholic sociology, moral and material welfare cannot be separated. Which of the

modern organizations did ever and dared ever quote these words of our Lord: "Seek ye first the kingdom of God and his justice. What does it profit a man if he gains the whole world, but suffers the loss of his soul?"

We can also express the ultimate aim of the C. A. U. in the sense of "Catholic Action" as it was repeatedly defined by our present Pope: Participation of the Catholic laity in the hierarchic Apostolate for the defense of the religious and moral principles, for the development of a wholesome social action under the guidance of the Hierarchy of the Church for the reconstruction of Catholic life in the family and in society.

We were told that the C. A. U. is impossible. Many things were ridiculed and declared to be impossible, yet were realized splendidly beyond all human expectation. We do not say that the same will happen with the C. A. U. But we have the assurance of history that our machine is good and efficient; if it does not work well, the fault will lie with the engineers.

If we count and consider all the difficulties in the way, they seem to be insurmountable and truly crushing. There is no escape from the unpleasant but inexorable fact that the C. A. U. demands many new and great sacrifices from White and Black.

The difficulties on the side of the European Missionaries are really great. Some will have to undergo a painful crisis in their thinking until they understand the new organization in all its various applications to the African life. The spectre of a new burden is another serious difficulty. But it is not so much a question of much additional work as one of better adjustment and increased efficiency.

It is a platitude that "United we stand, divided we fall." The most fervent prayers, the loftiest vision, the best intentions, the brightest ideas and the cleverest plans are useless if we lack unity. Our enemies know very well the potential power of the Catholic Church, but they do not fear it as long as it does not become actual through unity and co-ordination of forces.

"There is absolutely nothing to be done with this pack of people." There is no darkness so thick and black that it cannot be reduced at least by some light. There is no group of people so low that it cannot be raised a little, so poor that its condition cannot be improved, so ignorant that it cannot be instructed, so indifferent that not some interest can be aroused.

The plant is the product of seed and soil. The seed of the C. A. U. is genuine and well-selected. The soil is the African folk soul which contains all the necessary elements to produce a splendid harvest. It seems that in return for the hospitality granted by Africa to the little Saviour in Egypt the African races received some lovely treasures and priceless gifts which still lie dormant or are hidden under an unpromising exterior like the precious metal in the raw ore. Deep study on the part of Europeans was necessary in order to dis-

cover those treasures and reevaluate Africa. But just as civilization was needed to discover and unearth the hidden mineral and metal treasures of Africa, so Christianity is required to awaken and sublimate the African's mental and moral treasures and harness them into service for her true welfare.

Recently a well known Native leader, politician and writer stated in the best known Native paper that practically all African organizations have ceased to function. Of course, he did not know that there is at least one African organization that is far from suspending its function but working more and more vigorously as time proceeds. And we can rest assured that the Africans living at present shall not see the collapse of the C. A. U. Our organization does not yell at big crowds nor does it speak of "bloody revolution" as the former I. C. U. did. It works for the most part silently and hidden like the roots of a tree which are neither heard nor seen but manifest their work by the firmness of the tree and its fruit.

Good seed planted in good soil germinates and then grows, not in arithmetical but in geometrical progression. The seed of the C. A. U. sown long ago has produced some fruit. Our results may still be small and humble, but they do exist, and however much they may be ignored in some quarters, they cannot be silenced away.

Better homes are being seen through the work of our Catholic Women's Associations, conducted by the devoted Mariannhill Sisters and their co-operators, educated African women and girls. Children of Mary strive to improve their hearts and homes through the cultivation of piety, works of charity, learning household management and practicing home-industries.

Better fields have appeared long ago as we can see by the splendid produce exhibited by our Natives in their agricultural shows. And many of our Natives who formerly had to buy grain are selling now. Some even succeeded in this way in buying their own small farms.

Better hearts can also be seen in the faint glimmer. A highly educated and prominent Native chief said at one of our Social Courses: "We all exclaimed like the Queen of Sheba: 'The half was not told me'." A non-Catholic member of one of those courses wrote in the European press: "The co-operation between Catholics and non-Catholics was pleasing. They treated one another as members of one family."

We were told by the formerly famous I. C. U. leader that the C. A. U. is an organization "with both eyes on the money of the Natives." It is decidedly so, not however to take it from them, but to teach them not only to get more money, but also to get more for their money and to keep more of their money. Whilst the I. C. U. is notorious for its having squandered thousands of pounds of poor Natives, the C. A. U. can prove by figures that it has helped our Catholic Natives to save some thousands of pounds. We are by no means afraid of the pitiless eye of publicity being turned upon the way in which the C. A. U. encourages, teaches and

helps the Natives to handle their money.

At the last (ninth) Social Course and Annual Conference of the C. A. U., European and African delegates of this organization and reports had come from eight different Vicariates and Prefectures. That shows how widely the C. A. U. has spread. But it is extending still further. At present it has the following departments or branches: Catholic Farmers' Unions, Catholic Teachers' Unions, Catholic Thrift Clubs, Co-operative Store, Co-operative Purchase, Buyers' and Sellers' Associations, People's Banks, Catholic Women's Associations, Temperance Leagues, Young Men's Sodalitys, Children of Mary, Catholic Pathfinders and Catholic Wayfarers.

In 1916 the Rt. Rev. Msgr. E. M. Hanisch, first Prefect Apostolic of the newly erected Prefecture Umtata, and the present writer, being Principal of Mariannhill Training College, began to discuss the need of new methods for improving the social and welfare of the Natives. Eventually, after some years of hard thinking, serious discussion and careful preparation, we embarked on the novel scheme of holding annual Social Courses for training an élite of Natives to co-operate with us. Up till now nine such Social Courses were held, Msgr. Hanisch opening, presiding at, steering through and closing every course with the utmost tact and sympathy. Out of this work gradually grew the present C. A. U. During 1930 we traveled together through America and the European continent to gather new ideas and more experience for our work. Last January His Excellency the Apostolic Delegate, Archbishop B. J. Gijlswijk, appointed Msgr. Hanisch spiritual adviser to the Central Office of the Catholic African Union.

BERNARD HUSS,
Mariazell Mission,
Matatiele, South Africa.

In order to prevent our young men from turning "red," we must find them something better than blind-alley employment when they leave school, and we must make a bold stand against the fallacy of cutting down wages as the best method for reviving industry. High wages—indirectly, at least—are a means of grace. Low and insecure wages, short time and unemployment tend to keep people away from Mass and the Sacraments. The worker is ashamed to go to church in shabby clothes. His wage should be sufficiently high to enable him to replace the present principle of "pay a little and owe a little" with the principle of "save a little and owe nothing."

High wages are a buttress of morality by reducing the temptation to petty dishonesty. They also encourage the worker to put every ounce of energy into his job, whereby both efficiency and output are stimulated. The psychology of the worker is an elusive but vitally important factor, which it would be disastrous for any employer to ignore. After all, the basis of all progressive industry is the brain, muscle, and good will of the worker.

REV. FR. DEGEN

Warder's Review

It is for this reason I fear that we are driving on toward barbarism with the rapidity of a limited train, an aeroplane or an auto: a barbarian technically equipped is the worst barbarian of all. And to forget the fundamental truth of civilization, that matter exists merely as the fertile soil of the spirit, and that the world was created only to serve as a reflector of the spiritual world, is to be a barbarian. This is the materialistic error. To it is added the individualistic one.

GONZAGUE DE REYNOLD¹⁾

Ruthless Squandering During the Fat Years

It may not be amiss, although, perhaps, useless, to remind the great Prodigal, the American consumer, of the days of "prosperity", when he "wasted his substance in living riotously" (Luke XV, 13.).

A crumbling newspaper-clipping, dated December 22, 1923, bears witness to the extravagance of a people now sorely beset by worries of an economic and financial nature. It relates:

"The nation spent considerably more than \$117,175,741 for its perfumes, cosmetics and toilet preparations last year (1922), according to figures made public by the Census Bureau, showing an increase over 1921 of approximately \$26,000,000. The total in that year was \$90,756,063."

These figures, the result of the manufacturing census taken every two years, represent the wholesale prices of the goods at that! The consumers probably spent well above 150 million dollars on a luxury which, more even than many other luxuries, indicates a certain depravity of taste and morals.

Oppose Evils at Their Root

If Catholics wish to do more than merely register condemnation of divorce they should oppose *that* equality of the sexes whose source is the naturalism of Rousseau, regarding which Jacques Maritain says, in his essay on this particular reform:

"It is not only anti-social, it is also anti-physical. It regards as falsehood and sacrilege, not only the restraints of society and the subordination of the individual to the common good of the family and city, but primarily and more fundamentally the restraints of specific nature and the subordination of the individual to the good of the species. The private world of each one of us, his sensitive individuality, is that not a divine Person?"²⁾

Woman's emancipation, of which the 19. century made so much, has this philosophy for its basis, and history has simply repeated its experience, that the equality of the sexes inevitably results in the disruption of marriage and the family. In consequence, motherhood too suffers, and therefore the source of motherly love. With deep insight into the relation ideas have with conditions, Josef Leo Seifert asserts:

"It is not merely accidental that all movements, which proclaim a mechanical equality of the sexes, should thereby kill charity. Neither Buddhism nor Socialism possesses

institutions resembling even remotely the activities of the Christian charitable orders of women."³⁾

Liberalism, which also professes egalitarianism, has, let us add, found a substitute for charity in philanthropy, which partakes of the spirit and nature of the father of so many modern errors, Jean Jacques Rousseau, "nature's saint," as Maritain calls him. In the face of philanthropy, the poor must always feel that they may be abandoned at any moment, just as were Rousseau's own children, who were by him turned over to a home for foundlings.

Dooming the Farming Class

The insistent demand of the Farm Board, and other such well wishers of agriculture, for reduction of acreage is fraught with danger to the American farmer. It insists on an experiment which, if it were carried out, might lead to the ruin of the family farm and the introduction of the factory farm. It should not be commanded, unless the State is willing to grant a legal minimum price for such staples as wheat and cotton, the growers of which would, before all others, be expected to curtail production.

We realize how incompatible is this demand for a minimum legal price of commodities with the economic theories of the last hundred years, and possibly with certain provisions of the Constitution. But this knowledge only emphasizes the difficulties we face in a crisis such as the present one. For a hundred years, agriculture in our country was developed with the intention in view of its producing as large a surplus as possible for exportation. Without such surplus, it would have been impossible for our country to have grown as fast as it did, because we could not have paid the interest on capital borrowed from European countries, to a great extent for investment in railroads and industrial undertakings of various kinds. Now that the markets of the world are, to an extent, closed to our agricultural products, largely through the fault of our commercial policy, favoring financial and manufacturing interests, the farmer is asked to stand the entire loss, the inevitable result of restricting production to the requirements of domestic consumption. He is told, with other words, if you are unwilling to accommodate yourself to this changed order of things, there is no other help for you but the extinction of your class.

Has ever a tyrant spoken and acted more frankly brutally to a people than these men, who tell the farmer that economic suicide is the only remedy they know for his ills? On the other hand, they have no words of admonition for those manufacturers and dealers who are continuing to uphold pegged prices, who are usurers in the true sense of the word, since they are asking prices, which are entirely at variance with those of raw materials and wages, and therefore not equitable.

³⁾ Die Weltrevolutionäre. Von Bogomil über Hus zu Lenin. Zurich & Vienna, 1931, p. 345. A remarkable study, whose conclusions are based, to a degree, on the theories of the school of ethnology represented by the Frs. Schmidt, Koppers and Gusinde.

¹⁾ Swiss scholar; professor in the University of Berne, a Catholic.

²⁾ Maritain, J. Three Reformers: Luther, Descartes, Rousseau. London, 1928, p. 160.

Usury the Fundamental Cause

"It is easily seen," wrote Baron Moy de Sons, "that usury alone is the fundamental cause of all this terrible destitution of our days, and that the much admired wonders of luxury and industrialism, of which the present is so inordinately proud, are merely 'votive boughs' in the 'sacred groves' of the spirit of our time, watered and nurtured with the sweat and blood of millions of human beings, performing the menial tasks incident to the tending of machines."¹)

Liberalism, approaching its zenith about the time when this scholar gave expression to his opinion, prevented men from realizing the truth of his contention. Nor is the present inclined to recognize usury as the chief source of the calamitous condition of Society, calling so loudly for a remedy. While Leo XIII speaks of 'voracious usury' which, condemned so often by the Church, nevertheless continues to devour the substance of the people, resorting to various subterfuges for the purpose of carrying out its evil intentions, Catholics, with a few exceptions, eschew the subject as if fearful of the result of their investigation, the discovery that usury is at the bottom of our ills.

Governor John P. Altgeld's dictum, that the American people were given to expect "something for nothing", indicates a general desire on the part of everybody to take more than one gives in return. A principle and practice entirely opposed to justice, as expressed in the principle and practice of granting an equivalent in exchange for either services or goods. In the business world, on the other hand, the desire to buy cheap and to sell dear is so firmly established that few understand why St. Augustine should condemn this practice as immoral. Both examples demonstrate to what extent the spirit of usury has obliterated from the mind of our people the Christian conception of justice and charity, as applied to intercourse of an economic nature among men.

Trifling on the Brink of An Abyss

However one may dislike to refer repeatedly to the symptoms of decay in the Roman Empire previous to its downfall for the purpose of establishing a comparison with conditions of today, one is again and again tempted to do so by the folly of those who seem not to notice the threatening storm.

While millions of men and women the world over look to the approaching winter with fear, realizing that it will be a bitter one for them, and while communists are injecting into the minds of all too many men and women the belief that their credo of maximum demands promises the poor and heavily laden relief, the Canadian Government Fish Culture Division is proudly announcing to Canada and the world its efforts "to produce more sporty fish."

¹) Moy de Sons was born at Munich, August 10, 1799; he died at Innsbruck, Tyrol, August 1, 1867. He was at various times professor in the Universities of Wuerzburg, Munich and Innsbruck.

"Even though the fish in Canadian sea waters, and in the lakes, rivers and streams throughout the Dominion are considered as factious as any in the world," declares a news item published by the Canadian Government Information Bureau, "the Canadian Government Department of Fisheries is not satisfied." Experiments in cross-breeding have been conducted by the Fish Culture Division of the Fisheries Department, and they are said to have already disclosed some promising results; the fish obtained are not merely larger, but, says the official News Letter, "it is expected that the crosses will show somewhat increased gameness, and that probably other improvements in type may also be manifested."

How extremely important this attempt to "produce more sporty fish," at a time when the following declaration by *Labour Monthly* cannot be called exaggerated or unwarranted:

"The agrarian crisis takes on an altogether unheard-of form. With over-production not only of manufactures but of raw materials, not only of minerals but of agricultural products, in fact over-production of foodstuffs, literally millions of peasant-masses are being driven down into unexampled degradation of extreme poverty, literally millions are dying of starvation in areas such as China, Burma, Africa, etc. Never before has capitalism revealed so clearly the barbarity, bankruptcy and callous, pitiless inhumanity of the chaotic nightmare of its so-called system. Millions are starved to death while millions of tons of foodstuffs are rotting or used as fuel. The pent-up hatred of these starving millions will burn itself into the vitals of their comrades and spur them into the final struggle against this system of misery, want and disease."¹)

Since Canada is an agrarian country, these sentences have for it specially a sinister meaning. At least, it seems unwise for a Government to speak and write of "somewhat increased gameness of fish" produced by one of its departments as of an achievement while the farmers and workingmen are clamoring for an answer to their demands for markets and employment.

Contemporary Opinion

It is time, surely, that the supreme importance of the home and of motherhood was restated! Any woman of average intelligence can write a novel or run an office or a shop, but to run a home efficiently and satisfactorily, and to bring up happy, healthy, children, calls for very fine qualifications—the best in human nature.

ETHEL MANNIN ²)
in *The Saturday Review*

As yet no nation has thrown itself into the excesses of industrial civilization more deliberately than America. If you were to picture the stages of that civilization as a series of experiments made by some malign genie on laboratory animals, North America would appear to you as the most scien-

¹) *The Labour Monthly*, London, July, p. 438.

²) From an article, *Woman—The Experimentalist*.

ifically poisoned of them all. For such an experiment America is an excellent subject; so favorable indeed that no one could imagine a better, for there you find an aggregate of human elements, free of tradition, of monuments, of a history, and with no other ties than their redoubtable selves, whose common achievement has begun to reward them.

It seems as if every nation and every civilization had delegated some of its members to help build up this confused, mixed people, upon whom the most extravagant and disquieting experiments are being pursued.

But no one can any longer doubt that their civilization is nevertheless able to conquer the Old World and has begun to do so. America, then, represents for us the Future. At this stage of the discussion, let every one of us in Western Europe loyally recognize whatever taint of America he finds in his house, or in his clothing, or in his soul. . . .

GEORGES DUHAMEL in *Time and Tide*¹⁾

Everybody anxious to see real disarmament come about will be grateful to Lord Cecil for his address at the International Rotary Convention in Vienna. He did not mince words when telling his audience that armaments interests are behind the frequent efforts made to create antagonisms between European nations. We quote Lord Cecil: "Be well assured that as the World Disarmament Conference approaches, those men will become more and more active in their opposition. Every international incident will be, if possible, embittered. In each nation, nationalistic passions and prejudices will be excited."

We have, ourselves, always contended that there would be no real peace amongst the nations until the machinery of war was controlled like drugs and poisons. So long as there remains millions of capital invested in armaments factories, so long will the need for a return on that capital incite its owners to provoke discord, with the object of earning dividends by the sale of war machinery. It is as obvious as an axiom in arithmetic, and to those who remember how the Balkans and South American countries were stirred by the *agents provocateurs* of armament firms before the European war, it ought to be cynically sure. We hope that Lord Cecil's words will have a useful influence toward creating the public opinion necessary for the ultimate banishment of profit through war machinery.

The Catholic Times, London

Capitalism is crumbling because its managers have not learned the technique of control of its central mechanism—money. In the view of more than one competent historian (notably Alison), Roman civilization came down from just this cause, because gold became insufficient and Romans had not the technical competence to manage a substitute; and our economy is immeasurably more complex than was theirs. . . .

¹⁾ A London review. Sept. 5, 1931.

The crisis has come largely because we have not really faced the fact that though we live by a world economic system we have no world money (for although we have gold we have no international management of it). We cannot possibly work any system giving a civilized standard of life without money. Yet the money machine is perpetually getting out of hand and betraying us. When it does so it is no use for Socialists to burke the fact that they have not a policy on the subject, and to talk instead of Bankers' plots, and, what is worse, introduce nationalism into it by talking of "foreign" financial dictation,¹⁾ the implication being that we can manage our money in national compartments. Unless we make our money what is in fact an international money, it will not serve its purpose and we have not even begun to solve the problem. . . .

But the Capitalist leaders on their side give little indication of grappling seriously with the central problem. This crisis was a money crisis pure and simple. There was no shortage of goods, as there used to be during the war. . . . There is a shortage, at certain points, of one thing: gold.

NORMAN ANGELL, M. P.,
in *Foreign Affairs*

With the emancipation [in the West Indies] of the Negro slaves, the old plantation system, in many parts, broke down completely. Gradually there was a greater or lesser reversion to small holdings and more diversified crops. Twentieth century developments show two tendencies: in some of the British and French possessions, notably Jamaica (but not in Barbados, which is quite strangled by large estates), the late Nineteenth Century shift to small holdings has been buttressed up by State assistance, education, the dissemination of knowledge of farm methods, rural credits and other salutary measures. But in the islands dominated or owned by the United States there has been a reassembling of the large plantation, with modern machinery.

But while the plantation is now run along new lines, it still represents an absentee landlordism and its labor remains largely in a state of semi-serfdom, controlled feudally. Thus the plantation, plus Negro dissemination, while it creates a new era in the Caribbean, is also creating new and serious problems. Not only does it portend a future clash between Negro worker and the system, but it has turned whole islands into one-crop countries with far-reaching political, economic and social implications. Old cultures are being smashed. A new culture has yet to be born. And in the chaos of this transition period, capital, with the aid of marines, diplomatic pressure, alien labor, and corrupt officialdom, seizes the raw products necessary to the United States.

CARLETON BEALS,
in *The American Mercury*²⁾

¹⁾ The author has in mind accusations of the labor-press of England after the recent financial crisis.

²⁾ The Black Belt of the Caribbean. Oct., 1931.

CATHOLIC ACTION

A Seamen's Work Council of the St. Vincent de Paul Society has been formed at Sydney, N. S. W., to co-ordinate the services for seamen which are carried out by S. V. P. brothers at twelve ports in Australia and New Zealand.

This Council has reported to the Apostleship of the Sea Office, London, that in the first quarter of the present year, over 400 visits were paid to ships, in which 3,745 Catholic seamen were supplied with reading matter and various gifts; 244 men were enrolled in the A. S., and 373 membership cards were signed. During last year, over 18,000 visits were paid by seamen to the Catholic Seamen's Institute at Sydney, recently enlarged by a chapel, library and quarters for the Superintendent.

The "Vogue of Vulgarity" is being attacked in an organized way by the members of Notre Dame parish at Calais in France. A large yellow poster, hung in the church, called out to the people: "Catholics arise!" "Drive this enemy from your midst!" "Fathers and mothers, take action!" "Why should you be insulted?" "Why allow your children to be polluted?" and many more in the same strain.

The poster attacks the sale of low literature and nasty postcards, condemns the specious advertisements on signboards, and slashes every form of immodest fashion in dress. It demands clean shop windows and safe street pavements. Then the poster makes its final call, a simple boycott of everybody and of every place where the evils exist.—Calais is said to be quite free from objectionable features of the kind referred to. However, the movies were still considered a source of great trouble. Not explicitly vicious, but disastrous in their treatment of every episode of life to the young.

Catholic Action is growing apace in Belgium, according to *De Christelijke Werkgever*, the semi-monthly publication of the General Christian Federation of Employers. "The spirit of Christian action," the journal declares, "is permeating the smallest village of Flanders as well as the most forlorn hamlet in the Ardennes, the blackest place in the coal region." According to the same source, Catholic Action is also thriving in the Walloon part of Belgium, including the city of Brussels.

It is especially interesting to note that in both sections of the country, the Flemish and the Walloon, there exist strong organizations of youths. The Flemish federation consists of the following societies: Young Workers (called *Kajotters*), peasants, members of the middle class, employers, students, scouts, and abstainers.—The French-speaking Walloons are organized in the Catholic Action of Belgian Youth. This federation consists of the Young Catholic Workers (the J. O. C.); Catholic Peasant Youth (J. A. C.) an organization of Catholic students, and several other groups of young men. This federation's annual convention, on August 30, the report declares to have been a remarkable demonstration of Catholic faith and enthusiasm.

PRESENT STAGE OF THE ECONOMIC CRISIS

The economic and financial situation, as it existed about the middle of October, is outlined with commendable frankness editorially in *The Business Week*, issue of October 14:

"After circling the globe the typhoon of deflation which started here three years ago came back home last week. . . . The Administration's last-minute emergency effort to

meet its world-wide destructive fury by substituting private local relief for Federal Reserve and Congressional action should afford a breathing-spell unless the lull in the storm is interrupted by renewed outbreaks abroad Everything now depends upon how far these efforts will restore public confidence, permit prompt pressure to be brought toward domestic re-inflation, and be supplemented as soon as possible by concerted international action. . . .

"The securities and commodity markets are evidently still uncertain as to how thoroughly the deflation doctrine has been repudiated here and abroad, and how aggressively a reversal of the process will be carried out Faced, further, with the prospect of continued unemployment, slack business, coming Congressional chaos, and prolonged political and financial instability abroad, they will probably be subject to extreme fluctuations for a considerable period In the meantime domestic business indicators show no definite turn for the better, but despite the absence of any sign of seasonal stimulation they still hold slightly above the bottom established by basic consumption requirements. Steel demand has slightly quickened Considering the depths to which the deflation process has been pushed, it is plausible to expect that the developments of the next few months will mark the turning point of the depression if domestic and international leadership is at last mobilized for aggressive action."

SOCIAL INSURANCE

The reaction against various kinds of social insurance, so marked in England and Germany, is largely due to abuses of the following kind, reported by a well-known Catholic author, Denis Gwynn:

"Old age pensions are now granted at 65 to men who have worked in insured trades and also to their wives. I have one instance in mind of an admirable gardener, for whom I recently found an enviable place in spite of his age. A few years ago both he and his wife obtained their old age pensions, while he was earning higher wages than at any previous time of his life.

"His family are all started in business. His daughter has a car of her own. He is still in highly paid employment, while many younger men are unable to find work. But both his wife and he are drawing their old age pensions regularly. It is not easy to justify such beneficence in hard times."

A recent issue of the *Saturday Review*, of London, reports the following case of misapplied social-benevolence:

"A League professional footballer recently married. As he was receiving £8 (\$40) a week, he was able to keep a wife; but the lady was already in receipt of the dole, and since a little extra is always useful for housekeeping, she still draws her private allowance from the public coffers. A grateful State allows this, and Labor officially approves the maxim of 'Not a penny off the dole'."

UNEMPLOYMENT INSURANCE

Because of the enormous deficits encountered by those countries which have tried unemployment insurance, Prof. Russell Baader, Dept. of Economics, University of Missouri, suggests that something more is needed to overcome this serious economic aggravation. "I take it," he declares, "the purpose of unemployment insurance is to stabilize the income of the worker's family. It would be better if this could be accomplished by provision of steadier work. Unemployment insurance could then take up any slack remaining with adequate benefits without undue costs.

"It is generally agreed that there is a very close relationship between our recurrent periods of depression and the credit structure of society. If this is true our central banking organization, the Federal Reserve System, could stabilize business activity to no small extent. Control over rediscount rates and the open market operations are instruments well devised for this purpose."

Another thing the National Government should do in "depression prevention," according to Prof. Bauder, is to co-operate in the establishment of employment exchanges. These are a prerequisite to any unemployment insurance plan. The present United States employment service is chiefly a device to supply harvest labor to the farms, he says.

"One of the constructive things the National Government has done is to pass a law providing for future planning of public works so as to expand them in times of depression. Granting that the proposition would check unemployment, the fact remains that less than 10 per cent of the total public works are carried on by the national movement. The complete co-operation of all governmental agencies—national, state and municipal—at least would be required. Germany has tried public works almost to the point of exhaustion and depression continues.

"Industrial management is able to reduce seasonal unemployment through policies of regularization. Three general policies are in common use: First, the marketing organization may be changed so as to reach more directly to the consumer in order that more regular purchasing habits may be inculcated. Second, operations may be budgeted on a twelve-month basis and variation in demand may be absorbed by a fluctuating inventory. Third, many concerns have introduced side lines to be produced in slack seasons."

DISMISSAL COMPENSATION

The practice of paying dismissal compensation to workers permanently removed from a company's payroll after long and favorable service, has had a rapid increase in favor during recent years. According to Industrial Relations Section, Princeton University, which has just completed a survey of dismissal plans in industry, this development is based on a growing recognition of the "right" of a worker to his job after long and faithful service. At least 60 concerns are known to have used such plans in some cases.

Size of dismissal compensations usually depends upon the wages of the dismissed worker, and also his age and length of service—on which a minimum may be set for eligibility. The current trend, according to the survey, is to give more emphasis to the age element because of the increasing difficulty of finding jobs for older men, particularly those over 45.

MINIMUM WAGE

The State Highway Commission of Texas has given notice that all bidders on highway construction projects will be required to pay the wage scale for common labor paid by the Department on maintenance work of a similar nature to construction work.

Each proposal for bids, it was stated, will contain an agreement to be signed by the contractor, fixing the minimum wage scale for common labor on that particular project, and requiring a statement as to charges to be made for board to each laborer, in case a boarding house is operated, and all other deductions from such wages.

PREVAILING RATE OF WAGES

The principle of prevailing rate of wages received a setback when on October 20 the Supreme Court of

Illinois ruled the recently adopted wage scale law unconstitutional. The decision nullified 72 contracts (\$4,700,000) allotted for hard roads. The act, now invalidated as passed by the last State legislature, provided that contractors should pay the wages prevailing for various classifications of labor in the vicinity where the public work was being done.

Test suits brought by taxpayers in Sangamon County Circuit Court in Springfield on projects in Cook and Madison Counties alleged the law prevented contractors from paying wages they considered proper, prevented laborers from accepting lower wages agreeable to them and prevented the state from getting the lowest possible bids.

COLLECTIVISM

Accepted with the necessary grain of salt, the following official figures are significant: The statistical report of the Commissariat for Agriculture on the progress of collectivization by July 1, 1931, gave the total number of collective farms in Russia at 218,900. The farms comprise 13,694,500 individual peasant households, or 55.1 per cent of the total number of individual peasant farms. Western Siberia and the Urals lead the other agricultural areas with regard to the rate of collectivization during the last ten-day period.

The successful development of collectivization is somewhat offset, it is admitted, by the failure to "fix collectivization," that is, to issue books for keeping records of the work performed by the members of the collective farms and to organize record-keeping systems. So far only 22.2 per cent of the collective farms keep regular records of work, and work out rates for piece work during the harvesting. At the present time the introduction of piece rates and the organization of record-keeping are regarded as the outstanding factors necessary for the success of the 1931 harvest.

CHAIN STORES

The operations of chain stores are steadily developing in Great Britain, and it is now computed that they are engaged in twenty-five different branches of business and control over 32,000 shops in that country. In the grocery trade it is estimated that 414 firms have just over 6,000 shops, while 132 concerns engaged in the butchering business supply some 5,000 establishments.

Since the war footwear retailing by firms linked to boot and shoe manufacturers has developed, and there are now 226 of these selling boots and shoes through 3,600 shops. Big developments have lately taken place with regard to bread making, and here there are 175 firms with 1,520 shops, as well as extensive delivery systems which are stretching far beyond their base and entering into competition not only with individual bakers but also with co-operative societies.

TAXATION OF CHAIN STORES

Several millions of dollars in back taxes and additional income of more than \$1,500,000 a year is assured to the State of Indiana by the final action of the Supreme Court of the United States in the Indiana chain store tax case, it was stated at the office of the State Tax Commission.

The back taxes, it was explained, will include those of 1929 and 1930. Under the provisions of the law, \$250,000 of the 1929 tax will go to State aid for schools, \$550,000 of the 1930 tax, \$500,000 in 1931 and \$300,000 annually thereafter. The State Superintendent of Public Instruction,

George E. Cole, predicted that these sums will be sufficient to wipe out the deficit and leave State-aid balances for the first time in history.

CRIME

An increase in the daily average of criminal offenses committed throughout the country is shown for August over July, according to figures contained in the Uniform Crime Reports for August, issued Oct. 1 by the Department of Justice based on figures submitted by 72 cities each of a population of 100,000 or more which contributed returns both in July and August. The table of daily averages shows that the total of all crimes amounted to 1,093.6 in July and 1,120.5 in August.

The daily average murders throughout the country during July was 4.8, while this figure rose to 5.4 in August. Other comparative daily average figures for the various types of offenses for the two months are as follows: manslaughter by negligence, July, 3.9; August, 3.5; rape, July, 4.3, August, 3.9; robbery, July, 74.5, August, 78.8; aggravated assault, July, 41.2, August, 39.9; burglary, July, 223.4, August, 236.7; larceny (\$50 and over), July, 81.9, August, 82.9; larceny (under \$50), July, 365.1, August, 358.9; auto theft, July, 294.5, August, 310.5.

HOUSING

The Dublin Corporation, it is reported in the newspapers, is preparing a housing scheme which shall go a long way toward ending the slum problem in that city. The proposal is to erect each year during the next five years 2,000 flats until a total of 10,000 is constructed. About £1,000,000 per annum will be needed to finance the scheme, and apart from the great need for housing the amount of employment to be provided will be very considerable. In addition, it is proposed to recondition large numbers of the better class tenements, which the corporation proposes to acquire each year for some time.

The Corporation is now in negotiation with the banks to obtain a loan of £1,000,000, about half of which will be devoted to the financing of housing schemes during the next six months, and the balance for drainage and site development. The money is likely to be available for 44 years at about 4½ per cent. Rents will vary from 7s. 6d. per week for three-roomed flats to 5s. per week for two-roomed flats.

SINGLE TAX

The present depression, so rich in suggestions for curing the ills of the economic system, has witnessed somewhat of a revival of agitation in favor of the Single Tax. By a group working in this direction, President Hoover was urged recently to sponsor legislation at the next session of Congress levying a 1 per cent Federal tax on value of land estimated at from \$160,000,000,000 to \$200,000,000,000.

The proposal was made by a committee representing the Henry George Foundation of America, headed by Dr. Mark Milliken, of Hamilton, Ohio, who called on the President at the White House, to present a petition urging such action. The levy of a 1 per cent tax, the petition pointed out, would bring in revenue of from \$1,600,000,000 to \$2,000,000,000.

THE FLOATING POPULATION

Light is thrown on a problem of some social significance by a newspaper paragraph, printed in one of the St. Louis dailies on October 23:

"Stranded tourists to the number of 134, who are en-

camped in East St. Louis, have been asked by the authorities to leave the city in order that the burden of their support may not fall upon the Community Fund or St. Clair County.

"One of the largest colonies is under the Free Bridge and is made up of several families."

To call these people tourists, is to designate them by an euphemism. They are either casuals, large numbers of whom are always on the move in our country, or stranded unemployed who have reached the end of their resources. Most of them belong to what we disclaim our country possesses, a virtual proletariat.

SEGREGATION

The "Cardinals' Victory," of which the people of St. Louis made so much, leads the *St. Louis Argus*, a Negro weekly, to comment it had found no pleasure in that event because of certain discriminations practiced by the owners of the Park where the games are played.

"We make particular reference to the so-called 'Ladies' Day,'" the *Argus* writes, "which is advertised through both newspapers and over radio stations, saying that Tuesdays are Ladies' Days and adding, 'Ladies will be admitted free.' But on the day so advertised as 'Ladies' Day' colored ladies who venture to attend these games are insulted by being told at the gate, 'This is Ladies' Day, but—.' This statement is followed by a discourteous demand for seventy-five cents as a premium on her color if she desires to enter Sportsman's Park to see a game of ball."

MASS DISEASES

South Carolina's campaign against pellagra has been successful in the last two years in spite of what is said to be the State's most severe depression since the disease became prevalent in that commonwealth in 1908, according to oral statement by the State Health Officer, Dr. James A. Hayne.

Dr. Hayne announced figures for the first seven months of this year, showing that deaths from the disease had declined 89 in comparison with the same period of 1930. The deaths are more numerous in the months from Spring through July, he said.

Deaths this year from the disease from January through July numbered 387 against 476 last year. Dr. Hayne said that in spite of the reduction, the number of deaths probably means that 20,000 cases remain.

FOSTERING FASCISM

Recent issues of newspapers the country over have carried the picture of W. H. Chapman, war veteran of Butte, Mont., and his little boy, while the text declared he had begun the organization of the Sons of Legionnaires, an idea approved by the American Legion convention at Detroit. The organization will be made up of boys ranging in age from ten to eighteen. "With Chapman is his son Walter, an enthusiastic Legion-heir booster."

Opposition to compulsory military training in high schools and colleges is, on the other hand, increasing.

GRADING OF AGRICULTURAL PRODUCTS

An appeal to the Governor and the State Board of Agriculture to enforce the State grading laws on potatoes was made by the Michigan Potato Growers' Exchange in a resolution unanimously adopted as one of the closing acts of the annual convention, held at Cadillac late in the summer.

The resolution points out that the potato is the major cash crop of northern Michigan and that the industry is being handicapped by the lack of rigid inspection.

Our Lady's Bishop

VI.

In 1883 the Archbishops of the United States were summoned to Rome to discuss with the Church authorities there the affairs that were to occupy the coming Plenary Council at Baltimore. During one of these informal sessions Cardinal Simeoni, Prefect of the Congregation of Propaganda, expressed his sorrow that no candidate could be found willing to accept the vacant diocese of Vancouver (Canada). Realizing the Prefect's embarrassment, Archbishop Seghers volunteered to resign his Archdiocese in favor of the vacant bishopric. His acceptance of this inferior post was gratefully acknowledged at Rome, and the resignation of his former Archdiocese, officially proclaimed at the Baltimore Council, left speculation rife as to who would be his successor. But the doubt was finally settled two months after the close of the Council when Bishop Gross received word from the friendly *Freeman's Journal* that he had been designated Oregon's new Archbishop.

Certainly Bishop Gross had never dreamt that he would be chosen for a diocese situated at the Western extreme of our Continent. And yet, strangely enough, he was only too willing to accept the nomination. Why this was so, he tells us in a letter which he wrote a few days later to the Provincial of the Redemptorists, his former classmate, Rev. Elias Schauer. "If I am to go to Oregon," he writes, thereby revealing the reasons for his eagerness, "I regard it as going to a wild and hard missionary life." "Georgia," he continues, to lend force to the above remark, "has a million and eight hundred thousand inhabitants, and the diocese of Savannah is remarkably well equipped. For it has everywhere good churches, a very handsome cathedral, parish schools, a college, three hospitals, orphanages for boys and girls, and the work for the colored people is doing well. The majority of my churches and institutions have no debt at all. I have just made arrangements this year that the Bishop's revenues will become very good for the future." "Indeed," he concludes, as well he might after his twelve years of fruitful activity, "without the least sentiment of vanity I think that I can say that south of Baltimore it is the best diocese."

In striking contrast to Georgia, with its evident prosperity and glorious prospects for the future, stood Oregon, even at that late date largely undeveloped and sparsely populated. The Bishop continues: "Now when I turn to Oregon I turn to a diocese which I regard as a great field as yet uncultivated, a great missionary life full of poverty, privations and very hard work. Oregon has a population, according to the census of 1870, of only 90,923 . . . I consider, therefore, if I go to Oregon, I leave a very fortunate, prosperous and well-to-do diocese, where everything has been put on a good footing; and in going to Oregon I go to the life of a missionary among a scant and rude population;

among Indian tribes and where everything is to be built up and where there is even some chance of martyrdom. But this vast field for missionary labor and the sufferings necessarily attending it, attract me to leave my very comfortable place in Georgia to go to Oregon."

In spite of the fact then that Oregon was an Archdiocese Bishop Gross looked upon his appointment "not as a promotion but the yielding up of a better for a harder and more toilsome position." Yet he did not accept at once. Perhaps he was overrating his ability. Perhaps his desire for a missionary life, with its work and sacrifice, was not well-founded. At all events, he did not follow his own views blindly, but withheld his consent till he had received the approval of Father Schauer.

The news of Bishop Gross' latest appointment came as a distinct shock to the Catholics of Georgia. Not only would his departure mean the loss of a personal friend, it would mean bidding farewell to an able and vigorous administrator. For, during the Bishop's years among them, the Catholics of the State had seen religious men and women enter their diocese; they had seen the number of priests almost tripled and the despised Negro properly cared for; they had seen, moreover, the foundations of what was one day to be a vital influence in dispelling religious bigotry in Georgia, namely, the establishment of a Catholic school side by side with every Catholic church. Such glorious achievements as these augured well for the future, as the Bishop was still in the prime of life. Rev. Joseph Mitchell, a former Vicar-General of the diocese of Savannah, wrote: "With the exception of Bishop England the Church in Georgia is most indebted to Bishop Gross. His appointment to the see of Oregon was the greatest set-back that Catholicism in Georgia has ever received." Yet, despite his affection for the country and people of Georgia, the new Archbishop resolutely turned his face westward. And, toward the end of May, 1885, we find him in the none too luxurious train that was to carry him to his new home beyond the Rockies. The trip across the continent was long and tedious, but the monotony of travel was partially broken by the magnificent scenery in the mountains of Montana, by the sight of gayly-dressed Indians, riding recklessly across the plains, and by conversation with the hardy pioneers who had come west to seek fortune and adventure.

After a brief sail down the picturesque Columbia River, the Archbishop caught his first glimpse of Portland, hemmed in by its perpetually snow-capped mountains. A goodly portion of the clergy and laity were on hand to welcome him, and the administrator of the diocese, Very Reverend F. Fierens, greeted him profusely in the name of the people of Oregon. In his address the orator stressed the fact that the people's great sorrow at losing Archbishop Seghers had been turned into joy upon his successor's appointment; for the fame of Bishop Gross as an orator had already preceded him to

Oregon and his years of service in Savannah had won him nationwide recognition. In his response to this highly complimentary address, the Archbishop's modesty created a favorable impression. And here as elsewhere, his evident sincerity and sparkling good humor struck a responsive chord in the hearts of his hearers.

At the time of the Archbishop's arrival, the Catholics in the state numbered slightly more than 10,000, and were cared for by 29 priests. Though this may seem a fair proportion, yet it must be borne in mind, that Oregon is 96,000 square miles in extent, and that these Catholics, as was also the case in Georgia, were scattered over the entire state.¹¹⁾ Moreover, while railroading was still in its infancy in Oregon, only the crudest vehicles could be used over roads, which, the Archbishop once remarked, "should receive a gold medal for utter horribleness."

It will be remembered that Bishop Gross immediately upon his arrival in Georgia had defied the blazing heat of summer to become personally acquainted with his clergy and people. Scarcely a month after his coming to Oregon he started on his inaugural visitation. Writing in November of this same year, 1885, he gives us a hurried pen-picture of one of his experiences.

"I have not yet visited every part," he writes "for the diocese is immense. I have had to rough it splendidly. Last July I crossed the mountains in a 'buck-board.' This is a species of vehicle, invented for mountain-travelling. One sits unsheltered on a rude seat with the driver. The horses are driven up and down the steep mountain with a speed that would make Mr. B. shed tears of blood for the poor animals—but I think a few tears on the luckless passengers would not be shed amiss. For woe to you, if you do not hold on with an iron grip. We were twenty-four (?) hours in the 'buckboard', only leaving it to eat the wretched meals. I arrived at five in the morning of July 4th. I was so frozen that I sat down by a blazing fire and thawed out for a half hour and then rolled up in a blanket and fell asleep. How is that for the fourth of July!"

And, later on, contrasting Georgia with Oregon, he adds somewhat humorously: "The climate (in Oregon) is the most even, regular and invigorating that I have ever seen. One gets an appetite here that is terrible for boarding-house keepers."

In October, 1887, the Most Rev. William Gross was solemnly invested with the pallium, the age-long symbol of the archiepiscopal rank. Always impressive, the religious function was enhanced on this occasion by the presence of Cardinal Gibbons, who had come westward for the celebration. But not content with such a signal token of friendship, his Eminence delivered the sermon, in which he described feelingly Archbishop Gross' work both as Redemptorist and as Bishop of Savannah. After the services the two prelates journeyed together throughout Oregon, and were enthusiastically re-

¹¹⁾ A few years after Archbishop Gross' death the diocese of Oregon was divided, the seat of the new Episcopate going to Baker City, Oregon.

ceived everywhere. Later the Archbishop writes, "the presence of the Cardinal was productive of much good."

Nevertheless, much work and many hardships lay ahead, for Archbishop Gross paints a gloomy picture of his new home, "This Pacific Coast is a perfect 'Refugium Peccatorum.' I never saw such an agglomeration of lukewarm, apostate Catholics, runaway husbands and divorced women." Naturally, the presence of such people among the pious faithful was a constant source of scandal. Keenly alive to the danger, the Archbishop determined to offset this evil influence by the presence of saintly men and women. Hence, in October, 1885, a few months after his arrival, the Superior of the Christian Brothers was persuaded by him to lay a foundation in Oregon. Succeeding years found the Archbishop no less active, and by 1898, the year of his death, he had succeeded in introducing into his diocese ten religious institutes.

However, this was not the only means employed by Archbishop Gross. He knew how effective missions were to arouse the sinner and to spur on the just. He knew, too, that the effects of a mission are at best but temporary, if the faithful have not at hand other means to solidify the work already begun. Hitherto, the excuse of careless Catholics had been, that there were not enough priests and churches in the diocese, a complaint to a certain extent true, for upon his arrival the Archbishop had found only 29 priests in charge of 24 churches and 19 mission-stations.

During his thirteen years in Oregon the prelate never ceased to encourage and to foster candidates for the priesthood, so much so, that by 1898 there were 60 priests in his diocese. The increase in churches was in even greater proportion. For in the Catholic Directory of that same year we find listed 37 churches with resident pastors and 78 mission-stations. It is hardly surprising, therefore, that Catholic life in Oregon began throbbing with renewed energy and that in those few years the Catholic population of the state leaped from 20,000 to 33,000. Commenting upon this remarkable fact the *Katholische Volkszeitung* of Baltimore remarked: "Comparing these figures with the state statistics for the same period, we find that the increase of the Catholic Church in Oregon has more than kept pace with the growth of the state. Here in the East there are dioceses, the number of whose souls has decreased rather than increased during the last 25 years, despite the actual growth in population."

While busily engaged in meeting the present needs of Catholic adults, Archbishop Gross did not forget the younger generation. His eye was ever directed toward the future when the children of Catholic parents would be the hope of the Church in Oregon. But, upon the Archbishop's arrival he found only two parochial schools in the whole state. For this reason, Catholic doctrine and practice were not thoroughly ingrained in these little ones, and their religious instruction was confined mostly to the sadly-deficient "Sunday-schools."

To make matters worse, in the last quarter of the 19th century some non-Catholics of Oregon began to grow bolder in their agitation against Catholic Schools. Even as late as 1881, Archbishop Blanchet, Oregon's first metropolitan, had called attention to this menacing propaganda. Now, in the light of later developments, the prelate's words seem almost prophetic: "Be not led away by false and delusive theories, which leave the youth without religion and consequently without anything to control the violence of evil passions. Listen not to those who would persuade you that religion can be separated from education. Listen to our voice; bring up your children, as you yourselves were brought up by your pious parents; make religion the foundation of the happiness you wish to secure for those you love so tenderly; send them to Catholic schools; make every sacrifice which may be necessary for this object."

We shall not weary the reader by accounting the ways and means used by Archbishop Gross to translate into actual reality the slogan of the Third Plenary Council of Baltimore: "A Catholic school in every Catholic parish." The editor of the *Catholic Sentinel* (Portland) sufficiently sums up the accomplishment: "Parochial schools have been established in a large number of parishes, and whereas in 1885 there were only two, today there are 27 with an attendance of 2,500 pupils; while the number of children under Catholic care has increased from 897 to 5,460."

When these children had reached man's estate the attack on Catholic schools had assumed giant proportions. Fanatics declared them illegal and unpatriotic. But these Catholics, grateful for the religious education given them, and unwilling to have it denied to their own children, gave the lie to such unfounded charges. The fight was long and bitter and the eyes of the Catholic world followed each move of the protracted struggle. The outcome, as everyone knows, was not only a decisive triumph for the Catholic schools of Oregon and of the whole United States, but also added lustre to the name of Archbishop Gross and of the Catholic educators in the state.

STEPHEN G. McKENNA, C. SS. R.

Only Half a Century Since the Sodhouse Church

By how scant a margin the Church in the United States is removed in some places from the pioneer period the circumstance that little more than half a century has elapsed since, on August 15, 1880, the congregation at New Almelo in Northwestern Kansas moved out of its 'soddy' church into one built of stone, illustrates. From a sketch of the history of St. Joseph's parish of that village, prepared for *The Catholic Register*, of Kansas City, by the present pastor, Rt. Rev. J. B. Vornholt, we learn that the town of New Elm, later to be called New Almelo, was visited for the first time by Father August Richert and Father Fred Schalk, of the Congregation of the Precious Blood, on October 9, 1878. The first Mass was celebrated

by Father Richert on October 29, in the dugout which served as a residence for George Miller and family. He remained as the first resident priest and made his residence with the Miller family until a dugout for his own use was finished. . . . a simple affair, twelve feet wide and about fourteen feet long.

"Another dugout was constructed for a school and this was used for the Sunday Mass. During the week, Mass was celebrated in the parochial residence."

Progress now was made, but not from the dugout to a frame, brick or stone church, but to a sod structure. The report continues:

"During his first year in New Elm, Father Richert took up a homestead and a timber filling near his residence and built on it a sodhouse, sixteen feet wide by twenty-four feet long, which was used as a church. That first sodhouse was used by the people as a place of worship until the first stone church was completed and occupied August 15, 1880. The stone church was forty feet long and twenty feet wide, and is now used for the parochial school."¹⁾



A type of frontier house, built of sods, less primitive than the dugout. Situated three miles from the village of New Almelo, Kansas, where the 1931 convention of the State Branch of the C. V. was held May 7 and 8. Mass was first read in a dugout at New Almelo, and later in a "soddy" similar to the one, still occupied, pictured here.

German Catholics were well represented among the settlers of New Almelo, while the Fathers of the Precious Blood and the later pastors of the secular clergy, with one exception, were also of German birth or extraction. The present stately stone church, the school, the parochial residence and the Sisters' convent, constituting about one fourth of the total number of structures in the town—New Almelo is entirely Catholic, while almost all the parishioners live on farms—fail to provide reminders of the primitive beginnings. A few sod-houses, however, on nearby farms, the one or the other still inhabited, recall the nearness of the yesterday when the pioneers lived, some in dugouts, some in 'soddies', sustained by the spirit that bade them wrest a living from this prairie country and establish there religion and culture.

¹⁾ L. c. issue of November 1, 1928, p. 1 and 4.

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Reconstructing the Social Order

IV.

*Pius XI on the Organic Character of Society*¹⁾

(An important section of "Quadragesimo Anno" is devoted to the precise theme of the Encyclical: reconstruction of the social order. The reader will observe that Pius XI is frank in recognizing the existence of a proletariat and emphatic in insisting on its uplifting. On this score the Pope declares):

Each class must receive its due share, and the distribution of created goods must be brought into conformity with the demands of the common good and social justice, for every sincere observer is conscious that the vast differences between the few who hold excessive wealth and the many who live in destitution constitute a grave evil in modern society.

This is the aim which Our Predecessor urged as the necessary object of our efforts: the uplifting of the proletariat. It calls for more emphatic assertion and more insistent repetition on the present occasion because these salutary injunctions of the Pontiff have not infrequently been forgotten, deliberately ignored, or deemed impracticable, though they were both feasible and imperative.

¹⁾ On the whole, English translations, even official translations, of Papal Encyclicals fail at times in important instances to reproduce accurately the sense of the author. This applies no less to "Quadragesimo anno" than to "Rerum novarum" and other Encyclical Letters. Respecting such deficiencies in "Quadragesimo anno" confer *The Josephinum Weekly*, issues of August 25 and September 12; in the latter the Editor, Mr. Edward A. Koch, points to misleading conceptions of vocational groups, referred to in the present instalment of the Encyclical, arising from inaccurate rendition of the original into English.—Ed.

They have lost none of their force or wisdom for our own age, even though the horrible condition of the days of Leo XIII is less prevalent today.

Firm Establishment of the Economic and Social Organism

(Pius insists repeatedly on the solidaric character of mankind and the resultant duty of attaining to a harmonious proportion in possessions; specifically demanding a reasonable relationship between wages for various services and between prices for the products of various endeavors, the Encyclical continues):

Where this harmonious proportion is kept, man's various economic activities combine and unite into one single organism and become members of a common body, lending each other mutual help and service. For then only will the economic and social organism be soundly established and attain its end, when it secures for all and each those goods which the wealth and resources of nature, technical achievement, and the social organization of economic affairs can give. These goods should be sufficient to supply all needs and an honest livelihood, and to uplift men to that higher level of prosperity and culture which, provided it be used with prudence, is not only no hindrance but is of singular help to virtue.

What we have written thus far regarding a right distribution of property and a just scale of wages is concerned directly with the individual, and deals only indirectly with the social order. To this latter, however, Our Predecessor, Leo XIII, devoted special thought and care in his efforts to reconstruct and perfect it according to the principles of sound philosophy and the sublime precepts of the Gospel.

Reform of Social Order and Correction of Morals

A happy beginning has been made. But in order that what has been well begun may be rendered stable, that what has not yet been accomplished may now be achieved, and that still richer and brighter blessings may descend upon mankind, two things are necessary: the reform of the social order and the correction of morals.

When we speak of the reform of the social order it is principally the state we have in mind. Not indeed that all salvation is to be hoped for from its intervention, but because on account of the evil of Individualism, as we have called it, things have come to such a pass that the highly developed social life which once flourished in a variety of prosperous institutions organically linked with each other, has been damaged and all but ruined, leaving thus virtually only individuals and the state. Social life lost entirely its organic form. . . .

Rights and Functions of Small Bodies

It is indeed true, as history clearly proves, that owing to the change in social conditions, much that was formerly done by small bodies can nowadays be accomplished only by large corporations. Nonetheless, just as it is wrong to withdraw from the individual and commit to the community at large

what private enterprise and industry can accomplish, so too is it an injustice, a grave evil and a disturbance of right order for a larger and higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower bodies. This is a fundamental principle of social philosophy, unshaken and unchangeable, and it remains its full truth today. Of its very nature the true aim of all social activity should be to help individual members of the social body, but never to destroy or absorb them. . . .

The State and Vocational Groups

Now this is the primary duty of the state and of all good citizens: to abolish conflict between classes with divergent interests, and thus foster and promote harmony between the various ranks of society.

The aim of social legislation must therefore be the reestablishment of vocational groups. Society today still remains in a strained and therefore unstable and uncertain state, being founded on classes with contradictory interests and hence opposed to each other, and consequently prone to enmity and strife. . . . The demand and supply of labor divides men on the labor market into two classes, as into two camps, and the bargaining between these two parties transforms this labor market into an arena where the two armies are engaged in combat. To this grave disorder, which is leading society to ruin, a remedy must evidently be applied as speedily as possible. But there cannot be question of any perfect cure except this opposition be done away with, and well ordered members of the social body come into being anew, vocational groups namely, binding men together not according to the position they hold in the labor market, but according to the diverse functions which they exercise in society. For as nature induces those who dwell in close proximity to unite into municipalities, so those who practice the same trade or profession, economic or otherwise, combine into vocational groups. These groups, in a true sense autonomous, are considered by man to be, if not essential to civil society, at least its natural and spontaneous development.

Sing Hymns!

It is interesting to observe, by way of supporting our suggestion: "Why Not Sing Hymns?" submitted in a recent issue, that this practice is not altogether unknown in the ranks of the C. V. What we lack is a wider diffusion of the practice, a fitting adaptation as to chants to be sung, and the friendly co-operation of Societies and District Leagues with those organizations that engage in the practice.

We have before us the program of the "Catholic Day" observed in connection with this year's convention of the State League of California, held at Fruitvale, September 6 and 7. Three songs are provided for in the program and the texts printed thereon. Besides "America", we find "Du heller Stern" and "Die Pfarrschule", the former a tribute of faith and confidence in the Papacy, the latter a martial hymn voicing the championing of the paro-

chial school by our members. The program provides for the singing of these songs by a "Massenchor", presumably the entire audience.

Somewhat similarly the State League and the Catholic Women's Union of Texas have their specific "Staatsverbandslied," written and set to music by the late P. Barnabas Held O. S. B., and sung by the delegates, men and women, at the opening meeting of the annual convention. In addition, the women's branch in that state have a hymn to St. Elizabeth, and at the several sessions sing hymns to the Blessed Mother of God.

During recent years the C. V. conventions have taken up the singing of hymns, as have those of the N. C. W. U. In the case of the men's meetings, the selection might be improved upon and the actual rendition also. But a beginning has been made, and here and there societies and District Leagues have begun to follow the example set by our Federation. Forceful impetus to which was given by the mass meeting of the St. Cloud Convention, in 1928, on which occasion some 8,000 voices of men and women carried the words and strains of "Maria zu lieben," "Dem Herzen Jesu singe" and other hymns to the blue vault of heaven. Among others the St. Louis District League reacted to this impetus, and at present opens and closes each meeting with a hymn.

As we have intimated, women's organizations in a number of places have taken quite readily to the suggestion. Those of men should not lag behind, but should systematically foster and prudently direct this commendable practice.

Credit Union Notes

A strong argument for Credit Unions is presented by Mr. E. J. Stackpole, president and editor-in-chief of the *Harrisburg (Pa.) Telegraph*. He declares in a paragraph, published in his daily:

"Several years ago the Community Discount Company was established in Harrisburg as the first of a series of banking institutions based upon credit for the benefit of those who could not provide the usual collateral for loans. This company has just declared its usual semi-annual dividend of 4 per cent. from earnings of the last six months, being the eighteenth dividend paid in nine years and a total for that period of \$132,749.21."

All of this money went to stockholders; in a Credit Union it would go to the depositors likewise. That is the difference between a purely capitalistic undertaking of this nature and one observing the principles of cooperation.

* * *

As reported in the October issue of our journal, Rev. Joseph Pobleschek, C. S. Sp., pastor of St. Joseph parish, Conway, Ark., had announced the first parish Credit Union in Arkansas would be established in his congregation. Under date of October 14 he advises us:

"Our Parish Credit Union is a reality. We organized yesterday. . ."

Concerned with the needs of his people, Fr. Pobleschek devoted interest to the possibilities offered by the Credit Union as outlined in particular at the Arkansas State Branch conventions at St.

Vincent in 1930 and at Altus this year. At the Altus convention the Central Bureau arranged to have Mr. Bernard Barhorst, of St. Louis, deliver an address on these co-operative thrift and loan societies and to lead the ensuing spirited discussion. It is to be hoped that the example of Fr. Joseph will be followed elsewhere also.

* * *

The second Parish Credit Union in Illinois, that established in St. Mary's congregation in Bloomington, is alertly interested in serving its members, as a statement sent us by the President, Mr. A. A. Rothmann, dated October 20, reveals:

"This Union was organized January 22, 1930, with 17 members. We now have 137 members, and roughly \$2,000 in assets. During 1931 we granted 23 loans, totalling \$1,295.00. We have \$800.00 invested, yielding 6 per cent interest. We paid a 6 per cent dividend on shares last year and expect to do the same this year."

St. Mary's Credit Union was, however, not content with rendering the members the service described. To quote Mr. Rothmann further:

"In July we secured 420 tons of coal for our members' families at reduced rates, saving 50 cents per ton for the members and making a profit of 25 cents per ton or a total of \$105.00 for our treasury. The coal was delivered into the members' sheds or basements."

This buying club service is but a phase of the aid the Credit Union, directly or indirectly, can render members. Unquestionably, too, it is a form of aid even the well-situated family will not decline.

In addition to this information, Mr. Rothmann's report contains a statement that sheds light on a mooted question: the attitude of bankers toward the Credit Union. It reads:

"We have as members a Bank President, a Bank Cashier, an Assistant Bank Cashier, and four members of their families."

Our correspondent himself holds a position in a bank. On the whole, St. Mary's seems to have made the experience other well conducted Credit Unions will eventually make—that the intelligent banker does not consider the Union a competitor but rather a co-worker and depositor and at times a client in the purchase of securities.

Needless to say, we should like to have further illuminative statements of this sort from other Catholic Credit Unions.

Missioners' Trials and Mission Needs

Instead of repenting for any patriotic shouting they may have done while our country was engaged in the criminal war with Spain, Catholics merely seem to have concluded that this "ancient piece of history" no longer concerns them. At least one is led to assume this to be their attitude towards that preposterous undertaking, judging from their neglect to interest themselves in the Missions in the Philippine Islands, although they must know that the Protestant sects are striving to make the best use of the opportunities granted them by the new condition of things in those islands.

Catholic missionaries are laboring in the Philippines among two different sets of people: pagans and schismatics, the latter, poor deluded people led astray by an apostate priest, Aglipay. Writing from

a locality badly infested by Aglipayanism, a missionary tells us:

"There are more than 4,000 people in this Mission. Before it was started, all of them were Aglipayanos. Thank to God, there are now hundreds of converts, but thousands are still to be converted. Some of the Aglipayanos are ready to molest the missionary, whenever he expounds to the people Catholic doctrine. The problems we face are many, and there is much hard work ahead of us. Unfortunately, we cannot accomplish everything alone; we need your help."

A photograph shows the priest surrounded by some of his converts and a group of children, who recently received First Holy Communion. Regarding them he writes:

"Please take note of the dresses, veils, shoes, etc., of the children. They were given them free, since the children are poor and the majority of them orphans. Please help me look after these people, because I am poor and the are also poor. I give them all I have, but can do no more."

* * *

Returning to London after traveling 40,000 miles in eight months to visit foreign missions, Bishop Biermans, Superior General of St. Joseph's Foreign Missionary Society, told a *Universe* representative of his experiences and incidentally gave gloomy picture of the Church in the Philippines.

"The Filipinos are practically all Catholic, but there are millions of people in the islands without a priest," he said "and more than ninety per cent of the children go to American Government schools, where no religion is taught. If any one else wishes to set up a school, he may do so, provided he adheres to the Government school curriculum but no grant is given to the priests, and the priests have no means with which to set up their own schools. The population of the Philippine Islands is about 12,000,000 and since the Spanish were compelled to leave there has been a serious dearth of priests." He concluded: "The work among the Filipinos is one of the greatest of missionary questions." The Catholics of our country either do not know or do not care it is that.

* * *

Early in the summer, the buildings of St. Joseph Indian School, at Chamberlain, S. D., were destroyed by fire. Undaunted, the missionaries began to build, only to discover that they could hope for little assistance. The only considerable sum to reach them came from the Marquette League (\$500).

Meanwhile the drought has left the Indian poorer and more helpless than ever. Writing from St. Joseph Indian School on October 3, Rev. Fr. Henry, S. C. J., its Superintendent, informs us:

"The conditions in the Indian Reservations are distressing. Many of our families are starving and they must send their children to a boarding school, because they cannot feed them at home. We have as many children as we had last year, and applications are still coming. We expect, in fact, ten more children, and with their arrival the number of our pupils will exceed that of last year. Thus an additional expense will be added to the heavy burden of rebuilding our school. Unless Divine Providence help us in some unforeseen manner, we fear we may be forced to send our children home before the end of the school term, unable to make both ends meet."

To the Catholic Social Study Club, organized in St. Anne's congregation, Milwaukee, to which we have referred previously, six others have been added in the same city, Mr. J. M. Sevenich, who gave St. Anne's unit its impetus, informs us.

A Neglected Parental Duty

Those who speak as if it were the easiest matter in the world to propagate the study of the German language in our country, should be interested in what a nun, teaching in a college, and herself deeply interested in German, wrote the Bureau after the opening of the present semester:

"I have 50 students in my German department, and am hoping to increase the number. It is hard to make young American students appreciate and love the German language and literature, but I am doing my best."

We have not had the courage to ask Sr. M. C. . . . Ph.D., just how many of the 50 students were of German origin. German classes in all high schools and colleges the country over would be larger, if the desire to study and know not merely the noble language of their forefathers, but likewise the history, literature, and the art of the German people were cultivated in young people by their parents.

Study of Papal Encyclicals Urged by N. C. C. M. Convention

While application to the Encyclicals of the Holy Father, particularly to "Quadragesimo anno," was urged by several speakers at the annual convention of the National Council of Catholic Men, held in Rochester, N. Y., October 11 to 13, a resolution adopted by the gathering recommends they should be studied. Disarmament was also made the subject of a resolution. The principal addresses at the mass meeting held in the evening of the eleventh were delivered by the Most Reverend John T. McMicholas, O. P., Archbishop of Cincinnati, and Mr. Wm. D. Cunningham, of White Plains, N. Y., both of whom spoke on religious, social and economic problems of the present. The Rt. Rev. Jos. Rummel, Bishop of Omaha, in a brief address, pointed to the lessons to be derived from the Holy Father's Encyclical "Forty Years After." The sermon on Catholic Action was preached at the Pontifical High Mass in the morning of the same day by Rt. Rev. Msgr. James A. McFadden, chancellor of the diocese of Cleveland. A cablegram communicating the Holy Father's blessing to the convention was read by the Bishop of Rochester, the Rt. Rev. Francis O'Hern.

Unemployment; unemployment insurance; prevalence of crime and disregard for law; probation, practical apologetics were among the subjects discussed by way of committee reports or by speakers during the sessions on the 12th and 13th. A Columbus Day dinner was a feature of the 12th. Among the speakers who addressed various sessions were: Rt. Rev. Jos. Schrembs, Bishop of Cleveland and Episcopal Chairman of the Council; Rev. John Burke, C. S. P., Executive Secretary, National Cath. Welfare Council; Rev. Wm. Bergan, Rochester, recently appointed chaplain of New York State Prison, Auburn; Hon. Joseph W. Cunningham, Judge of the Circuit Court, Detroit; Mr. Peter W. Collins, Natl. Lecturer of the Knights of Columbus; Mr. Richard Reid, Publicity Director, the Georgia Laymen's Assn.; Mr. John P. Bramer, Buffalo, Chief Probation Officer of New York State; Mr. Wm. Nolan, Gen. Secy. of the Rochester Catholic Charities. A film, "The Holy Sacrifice of the Mass," was shown. All officers were re-elected. The Central Verein was represented by Judge Philipp H. Donnelly of Rochester.

Regarding the St. Louis "Milk War"

What some call a "milk war" has been under way for a year in and around St. Louis. The Sanitary Milk Producers Association, now numbering some 5,000 farmers, associated on a co-operative basis for the purpose of collective bargaining and standardization of the quality of their dairy products, seek to obtain a fair share of the milk price paid by consumers, for the fruit of their investment and labor. While they have succeeded in obtaining contracts from a considerable number of important and smaller St. Louis dairies, they are blocked by one large dairy, the president of which adheres to his alleged right to bargain for milk at his own figure. This dairy is greatly aided by the action of the Health Commissioner of the City of St. Louis, who, though he had insisted on the erection of milk houses on farms from which milk for the city trade was procured, lately declared a two and a half year moratorium on milk houses, at a time when it seemed that the dairy in question would not otherwise be able to obtain its accustomed supply, since the associated farmers refused to sell their product to this company.

Always interested in the lot of the farmers, the Central Bureau a year ago, when the newly organized Sanitary Milk Producers Association was anxious to strengthen its ranks, urged favorable consideration of the society and its plans upon priests and officers of societies in the territory concerned. During September last, when the situation had become more critical, the Bureau again addressed priests and officers of societies in the city of St. Louis, so that the issues might be presented to them as so many consumers, by representatives of the Association.

Moreover, Rev. Fathers Jos. F. Lubeley, pastor of Holy Trinity parish, on the North Side, and C. A. Winkelmann, pastor of St. Francis de Sales congregation on the South Side, opened their halls to the Association, and announced meetings, urging their parishioners to attend. The meeting in Holy Trinity parish hall, held Sunday afternoon, September 27, opened by Fr. Lubeley, was addressed by Mr. Geo. W. Tiedemann, President of the Association. The dairy company in question had been invited to send a representative to address the audience, but failed to do so. That held in St. Francis de Sales Hall, Monday evening, September 28, was opened by Fr. Winkelmann, and addressed by Rev. George Nell, Island Grove, Ill. The latter meeting was marked by considerable heckling, engaged in by milk wagon drivers employed by the dairy company referred to.

The service thus rendered the farmers and their Association is all the more valuable because the producers find it difficult to reach the consuming public by radio, in halls, or by advertisements. Their principal opponent on the other hand is spending considerable sums of money, in part for advertising, and thus influencing a large number of people. The farmers are fighting for a principle and are within their rights; their opponent in effect repudi-

ates their right of association and collective bargaining.

Among the communications that have come to the Bureau in response to its letter to the societies is one to the effect that the members appreciate the correctness of the Bureau's statement of the rights involved, and another assuring us that "we will do all in our power to aid in the furtherance of justice in behalf of the farmers".

With the C. V. and Its Branches

The Holy Father's Message to the C. V.

Few members and even less societies have, we fear, grasped the significance of the cablegram addressed by the Holy Father to the Central Verein, through the Rt. Rev. John Noll, Bishop of Fort Wayne, on the occasion of the recent convention. The Altus convention of the Catholic Union of Arkansas, however, in a resolution on the Holy Father voiced a full understanding of the message and the gratitude of the delegates for the high commendation of our endeavors expressed by His Holiness. The resolution in question, drafted by a committee of which the Abbot of Subiaco, Rt. Rev. Edward Burgert, O. S. B., was chairman, declares:

"In sincere appreciation of the reassuring message which our Holy Father, Pope Pius XI., directed to the Catholic Central Verein of America on the occasion of its 76th General Convention of this year, in which His Holiness gives public testimony to and approval of the program of the Verein for the defense of the Church according to His instructions, by urging our continued co-operation in this program, we renew our unswerving loyalty to the Vicar of Christ and pledge our firm adherence and full support to the program of Catholic Action in which He is our Supreme guide and leader."

The language of the Holy Father, the Cardinal Secretary of State and the Curia in general is always carefully chosen; the Vatican avoids idle phrases and meaningless compliments. Hence when Cardinal Pacelli advises the Central Verein:

"The August Pontiff . . . recommends that this organization carry out its program for the defense of the rights of the Church according to the instructions imparted by the Pontiff,"

this means nothing less than that the Holy See is acquainted with the aims and efforts of the C. V., and recommends we should strive for their attainment.

Thus His Holiness, Pius XI, while honoring the C. V., has also imposed a solemn duty upon our member societies and individual members. This duty may not be shirked.

The Proposed C. V. Pilgrimage

In accordance with the decision of the Fort Wayne convention, and the subsequent instructions of the Executive Committee, President Eibner has appointed the Committee which is to direct the preparations for the proposed pilgrimage of the C. V. and N. C. W. U. to the Eucharistic Congress at Dublin. The personnel is:

Mr. Frank Kueppers, St. Paul, Minn., chairman; Mr.

M. J. Aretz, St. Paul; Mrs. S. C. Wavering, Quincy, Ill. Mr. Frank C. Blied, Madison, Wis.; Mr. Geo. J. Phillip, Fort Wayne, Ind.; Mr. Wm. Kapp and Mrs. Victoria Haage, both of New York City. President Willibal Eibner, New Ulm, is member ex officio.

Two tentative itineraries have been considered the ultimate choice will probably favor one demanding an outlay of not much over \$400.00. The selection of the personnel of the Committee was determined in part by the desire to enable a group in the East to work together and to confer with the members in the Middle West, while the latter can, when needed, meet without too much expense and loss of time at Chicago, Milwaukee or Madison, Wisconsin.

Young Men Address New Jersey Branch Convention

Not only did the New Jersey Branch of the C. V. at its annual convention, held in St. Bernard's parish hall, Newark, September 26 and 27, discuss problems of modern youth, and in particular of Catholic youth, but they had also arranged for addresses by two young men at the mass meeting, one of the principal events of the convention. Addressing some 800 men and women, Mr. Paul J. O'Neill, Newark, spoke on "The New Social Order," and Mr. John J. Rafferty, New Brunswick, on "The Everlasting Struggle." Both speakers, a report declares, "were young men who performed their allotted task in a masterful manner and earned unstinted recognition."

This compact organization, constantly maintaining contact between the member units, and holding what is almost the equivalent of a convention in the Spring, half way between the annual conventions, conducts its business sessions expeditiously, thus leaving ample time for religious devotions and educational and inspirational addresses and discussions. Delegate sessions and an executive meeting were held on the 26th and in the afternoon of the 27th. The solemn high mass on the 27th was celebrated by Rev. P. Albert Lang, O. S. B., pastor of St. Bernard's, the sermon being delivered by the Rev. Joseph Assmuth, S. J., New York City. Among the numerous members of the clergy attending events of the convention were Rev. Ernest Helmstetter, O. S. B., Abbot of St. Mary's, Newark, and Rt. Rev. Msgr. H. J. Behr, S. T. D., Spiritual Adviser of the State Branch. The presence of the following guests gave evidence of co-operation between the New Jersey Branch and societies in New York State: Dr. G. A. Maron, Brooklyn, President of the New York State Branch; Mr. Adam Galm, President and Jos. C. Dehler, Secretary, the Brooklyn Federation of the C. V. Mesdames Margaret Braun and Mary Filser Lohr, of the Cath. Women's Union of New York City, and Mrs. H. Heckelmann, of the Brooklyn Women's Auxiliary. Numerous congratulatory letters and telegrams were received.

Following C. V. example, a lecture was arranged for one of the business sessions, the Hon. J. Roach, Labor Commissioner of the State of New Jersey, describing the functions of his Bureau. Among the resolutions that elicited most active discussion were those on Catholic Youth, Absolutism and Unemployment. The invitation submitted by representatives of St. Joseph's congregation, Union City, to hold the 1932 convention in its buildings was accepted. The officers of the State Branch are: President, Mr. Louis M. Seiz, Union City; Vice-Presidents, Hy. Geller, Egg Harbor, John J. Hartmann, Trenton, and Rudolph Flach, Elizabeth; Secretary, Jos. Nadler, Jersey City; Financial Secretary, Charles F. Steets, Union

ty; Treasurer, Fred M. Herzig, Newark; Marshall, Michael Fuller, Jersey City.

Various Factors Lend Memorable Character to Minnesota Branch Convention

The factors that commonly add to the impressiveness of the annual conventions of the State League of Minnesota and the N. C. W. U. Branch of that state were again effective with respect to the meeting held September 27 and 28 at Delano. A brilliant "Catholic Day", with an imposing parade, a large mass meeting, a program of important addresses ably rendered; attendance at delegate meetings by a large number of representatives of societies; timely lectures during the business sessions, and sustained devotion of the delegates to the objects of the organization—all of these factors were in evidence this year again. If anything, the parade and the mass meeting were even more impressive than those of former years. However, yet another noteworthy feature was in evidence this year: the participation of several hundred school and high school boys and girls in the parade and the attendance of 175 of their number at a special meeting, at which topics of interest to them were discussed, while they were, at the same time, introduced to Catholic Action. Even apart from this event, the usual program was carried out in a manner and with an attendance that are truly remarkable. On the afternoon of Sunday, September 27th, Delano, a village of some 900 inhabitants, harbored over 1000 men and women at a conservative estimate. The participants in the parade are said to have numbered 3,000 alone, while thousands remained for the mass meeting held in the open on the parish school grounds, loud speakers carrying the addresses to the most remote sections of the campus, and to hundreds who remained seated in their automobiles parked along the roadside. The participants were greeted by the pastor of St. Peter's parish, Rev. Stephen J. Winter; the President of St. Peter's society, Mr. Herbert Baumann; the Mayor of Delano, Mr. Bert Gilmer; the Lieutenant-Governor of Minnesota, Mr. Henry Arens, and the Bishop of St. Cloud, the Rt. Rev. Joseph F. Busch. The principal addresses were delivered by Mr. Frank Kueppers, St. Paul, President of the Catholic Aid Association, who spoke on the importance of this organization and the societies composing it, and Mr. Aug. Brockland, Assoc. Director of the Central Bureau, who treated of Three Papal Encyclicals and Catholic Action. An added feature, and at the same time evidence of one of the interests pursued by the State League of Minnesota, was the award, by Rev. Fr. Francis Schaefer, St. Paul, as committee chairman, of prizes to successful participants in a German essay contest sponsored by the organization. Community singing of several hymns was another feature of this occasion.

The Rt. Rev. Bishop Busch had delivered the sermon on Catholic Action at the solemn high mass, which preceded the opening of the convention. A high mass of quietude opened the second day of the convention. At a joint meeting of men and women following, Presidents

Wm. A. Boerger and Mrs. M. Anna Lorenz presented their messages and annual reports, whereupon the women delegates adjourned to the City Hall for separate sessions. Events of the men's meetings were: the reports of the Executive, Resolutions and other committees; of the Rev. A. Arzt, Sauk Center, on the C. V. convention; an address on the activities of the Central Bureau by Mr. Brockland; one on Social Action in a Small Country Parish, by Rev. Charles Pfeifer; another on Interesting Society Meetings, by Senator John Jacobs, Richmond; another on a Program for the Coming Months, by J. M. Aretz, and yet another on Successful Tobacco Growing, by Mr. Michael Nies, Richmond. The report of the Committee on Resolutions, presented by Mr. Jos. Matt, was also in the nature of an informative lecture, the speaker motivating and illuminating the several declarations.

The convention strongly urged participation in the proposed C. V. pilgrimage to the Eucharistic Congress at Dublin and the continent. Acting upon another suggestion emanating from the C. V. convention, the organization voted \$100 for an In Memoriam Membership in the C. V. for Mr. John S. Grode, one-time President of the State League; a number of other, prospective, recipients of this honor were named, the Executive Committee indicating the intention of providing for their enrolment in the course of time. As in the past the organization voted a handsome amount, \$750, for Central Bureau support.

Both New Ulm and Fairfax having extended invitations to hold the 1932 convention in those communities, the final choice was left to the Executive Committee. Most of the officers were re-elected by acclamation, the Marshal, Mr. Michael Weiskopf, being acclaimed life-time incumbent of his office; the following were chosen as members of the Executive Board: Henry Arens, W. Eibner, Jos. Matt, Frank C. Kueppers, and Dr. C. N. Weyer. Delegates to the C. V. convention are: Jos. Matt, St. Paul; J. M. Aretz, Chaska; W. Eibner, New Ulm; Henry Arens, Jordan; Rev. Stephen Winter, Delano; Dr. C. N. Weyer, Mankato; Rev. George Jaegen, Winona; M. Weiskopf, St. Paul.

Instruction Combined With Business Transactions at Michigan League Convention

The plan to insert instructive addresses into the program of the business sessions was followed by the Michigan State Branch at this year's convention, held October 4 and 5 in St. Mary's parish church and hall, Detroit. At the principal business meeting, conducted in the afternoon of the 4th, an address on "The Youth Problem" was delivered by Rev. Fred. T. Hoeger, C. S. Sp., Detroit, and another on "Organization and Social Study," by the Rt. Rev. Msgr. John S. Mies, Detroit. This arrangement enabled the delegates, approximately 100 in number, to discuss the addresses and make practical application to the transactions in hand. During the same session reports of the component societies were received, President George M. Bilot presented his Message, and Mr. John J. Jantz a report on the convention of the C. V.

The sermon, on social evils and their remedies, was delivered by the Rev. Fr. Egbert Fischer, O. F. M., of Duns Scotus College, during the solemn high mass, celebrated on the morning of the fourth. Dinner and supper were partaken of in common, the latter being followed by a mass meeting. The principal address on this occasion was delivered by Mr. John P. O'Hara, President of the Diocesan Union of the Holy Name Society, whose topic was "Depression and Prayer." The resolutions read at this meeting deal with recent papal Encyclicals, the young men's movement and the holding of a monthly social forum.

The convention closed on Monday morning after a requiem high mass celebrated for the repose of the souls of

departed members of the organization. The officers of the Branch are: Mr. Geo. M. Bilot, President; Godfrey Scheich and Sigmund Zech, Vice-Presidents; John Krebsbach, Treasurer; George L. Dorr, Secretary; Anthony Esper, Thomas Lennert, Wm. Ferschneider, and M. W. Send, Trustees.

Honoring Former Leaders by In Memoriam Membership

Acting on a suggestion offered by the Committee on Catholic Action at the Fort Wayne Convention, to honor deceased Spiritual Directors and other leaders of State and District Leagues by enrolling them in In Memoriam Memberships in the C. V., several organizations have arranged for such enrolment.

At their Annual Convention, held at Fort Wayne August 23, the Indiana State Branch resolved to provide at least one such membership. Since then, the St. Louis District League of the Cath. Union of Mo. authorized Mr. E. A. Winkelmann, President of the Union, to collect contributions of one dollar each for a membership of this type for the late Rev. H. Hussmann, for many years Spiritual Director of the Union and of the St. Louis League. Moreover, the Minnesota State Branch at its convention held September 27 and 28 at Delano, voted \$100 as fee for the enrolment of their first President, Mr. John S. Grode. The report of the Executive Committee, in which this action was recommended, urged similar steps upon the affiliated societies and Leagues, and named a number of priests and laymen who have deserved well of the cause and should be similarly honored by them in the future. While the smaller units are encouraged to gather funds by way of small offerings for this purpose, the State Branch intends during the coming years to systematically enroll those worthy leaders of former days whom the units may overlook.

Undoubtedly the recommendation referred to, which was made a resolution of the C. V. convention, will be heeded elsewhere also. As already suggested, no large contributions should be solicited for this purpose. It is a wholesome policy to recognize and welcome the modest offerings of all interested in honoring leaders whom those moderately situated esteem no less highly than do those more favorably circumstanced.

The Cath. Union of Arkansas to the Farmers of the State

There is a practical note, sometimes lacking in Resolutions adopted by conventions, in a declaration ratified by the annual convention of the Cath. Union of Arkansas, held September 6-8 at Altus. Entitled "The Agricultural Crisis", it reflects in principle the attitude taken by the C. V. at various conventions and at the same time gives heed to conditions obtaining in the state in which the Union is established. It declares:

"To the farmers of Arkansas, so seriously afflicted by misfortune during recent years, the Catholic Union of this state wishes to express its sympathy, while at the same time according them high praise for the fine spirit of self-reliance demonstrated by them during the past year, acknowledged publicly by the Red Cross. While we are confident they will bear their new trials with Christian fortitude, we believe they should, on the other hand, strive to improve their condition by wise methods of self-help, confident that a rapid return to prosperity is impossible because of the existence of a world-wide economic crisis. Hard work, perseverance, reliance on Divine Providence alone can sustain our harassed farmers, the victims of an economic system, which Catholic sociologists long ago condemned as the incarnation of paganism.

"While both the State and Federal Governments must be expected to extend to the farmers such relief of the burdens as lies in the province and power of public authority to grant, the farmer must above all arrive at a clear understanding of his problems and seek to discover proper remedies for them. To those of our members engaged in the pursuit of agriculture we desire to suggest therefore the founding of clubs for the discussion of the question crying for solution. Let such clubs, during the coming months consider well the possibilities offered by Credit Union systems which have offered agriculturists of other countries in times of need means to re-establish themselves on a firm economic basis. Let our farmers, their pastors acting as moderators, acquaint themselves with the principles and methods of co-operation according to the Rochdale plan which demands co-operatives be built from the bottom up and not from the top down. That so many of our so-called co-operatives did not observe this principle is one of the chief causes of their downfall. The spirit of co-operation is essentially Christian, essentially democratic, essentially sound in the economic sense. And while co-operation cannot work miracles, it can accomplish a great deal for men of good will. This the farmers of Denmark and other countries have proven.

"Let us, on the other hand, warn our members against demagogues and their remedies. In troubled times such as these, men arise who offer the people plausible schemes, promising quick and permanent relief from their troubles. We believe we may rely on the conservative Christian spirit of our people to reject all false hopes of bettering their condition by means not in accord with the principles of strict Christian morality."

The thoughts embodied in this resolution might well be made the subject of consideration by clubs such as those proposed and by other clubs and societies throughout the country.

Fraternal and the C. V.

Growing interest in the C. V. on the part of supreme officers of Catholic fraternal has been quite noticeable in recent years. Their official publications frequently refer to the C. V. and its activities approvingly, while affiliated branches are urged to join our Federation.

Thus the "Letter of the Supreme Vice-President" of the Knights of St. George, published in the October issue of that organization's monthly, calls attention to the participation of the Supreme Vice-President, the Supreme Secretary, and one Supreme Trustee of the Knights in this year's convention of the C. V. The writer adds:

"Since our Order has been so closely affiliated with the old staunch Catholic Federation for so many years, we earnestly hope that the brothers will continue to take an active interest in its activities. All participants agree that to have been one of the very best and most fruitful conventions in the history of the C. V."

Likewise the Supreme President of the Western Catholic Union, Mr. F. W. Heckenkamp, in a letter, addressed to the presidents of Catholic fraternal on October 6, quotes approvingly the resolution on Catholic Fraternal of our Ft. Wayne convention. He says:

"It appears to the writer, we should show our appreciation of this recommendation. As far as he knows, it is the first time that a national body of Catholic men has so unqualifiedly recommended our Catholic fraternal. V. in the W. C. U. are urging all our branch societies to affiliate with the state units of the Catholic Central Society, an organization that is now in its seventy-seventh year and doing wonderful work for the Catholic cause."

Secretary for Fifty Years, Called by Death

The death, on September 11, of Mr. George G. Ernst, of St. Louis, at the age of 84, has removed from the ranks of the C. V. one of the most loyal of its members. Persistently faithful and energetically devoted to our cause, Mr. Ernst was content to serve in an humble capacity. Never the President of a society affiliated with our movement, never President of a District or State League, he was on the other hand year after year an interested delegate to District and State League and Central Verein, having served in the latter capacity as often as opportunity presented itself during more than half a century. Mr. Ernst's devotion to the one society with which he was most intimately connected, the St. Louis German Roman Catholic Unterstützungsverein, "die alte Garde" as it was long affectionately called, is marked by the singular fact that he served as its secretary uninterruptedly for fifty-one years, having been re-elected annually since 1880.

Mr. Ernst's devotion to the German St. Vincent's German Association of St. Louis was on a par with that tendered the Benevolent Society. Withal he was a loyal promoter of the cause of the Central Bureau since its founding. No proposal emanated from the Bureau or the C. V., of any concern to the affiliated societies, no appeal went forth, that did not find in him a champion. Yet his singular unswerving devotion was not of a sentimental nature but was inspired by conscientious fidelity and conviction. Men like Mr. Ernst are the salt of the earth, even though they do not, as he did not, rise to prominence in the movements in which they engage. The Benevolent Society, which Mr. Ernst served so long and well, was founded in 1847 in St. Louis. It was presented at the first convention of the Central Verein in 1855, and at subsequent conventions by John "Papa" Wendt, first acting President of our Federation.

Promoting Devotion to Christ as King

As we have done annually since the institution of the Feast of Jesus Christ as King, we sought this year also to disseminate literature dealing with the significance of the feast. A new brochure, placed at our disposal by the Archbishop of Port of Spain, Isle of Trinidad, the Most Rev. John Pius Dowling, S. P., entitled "The Breviary Office of the Feast of Christ as King—An Attempt to Trace Its Scriptural Sources", was published, and, with two other pertinent brochures—"Homage to Jesus Christ, King," and "The Theology of Christ the King"—offered to a large number of prospective purchasers.

The new brochure should find readers throughout the year, as an illustration of the composition and sources of the Breviary Office. Laymen interested in the liturgy as well as seminarians and religions will find it helpful towards an understanding of the Breviary, and likewise a vindication of the Church's attitude towards the Holy Scriptures. The author pursues as one of his purposes the intention to correct the view of many Protestants, who, he says, "seem to think that we, who have preserved both Testaments for the past nineteen hundred years and who always reverence the Sacred Scriptures as the inspired Word of God, neglect to use them ourselves and forbid their use to the laity." The brochure serves this aim well, and it is also excellently adapted to introduce the laity to an appreciation of the Breviary Office and to increase among clerics and religious esteem and love for it.

Our Clothing Shipments

Thanks to the co-operation of many individuals and societies throughout the country the Bureau was enabled during October to ship 58 bales of wearing apparel to 14 mission stations in 6 states, as follows: North Carolina, Texas, New Mexico, South Dakota, Montana and Idaho.

The fact that the State Branch of Minnesota, co-operating with the Bureau as in former years, has undertaken to forward wearing apparel to a number of mission stations in the North and Northwest, influenced our choice of destination for this lot. The shipment represents a total of approximately 8,500 pounds, or four and a quarter tons.

Acknowledgments of receipt of the separate lots are unanimous in recognizing the great value of such gifts in view of the extreme poverty of the mission wards. The work must not cease, for the need will continue for a long time.

Miscellany

Founded in 1872, St. Peter's Benevolent Society, of Belleville, Ill., paid to its members during the first decade of its existence \$8,350.00 for sickness insurance.

Considering that one of the most serious financial panics of the 19th century occurred during those ten years, the amount mentioned must have proven a blessing to those who participated in the sum distributed.

The Rt. Rev. L. M. Roth, Honorary Canon of St. Louis Cathedral in New Orleans and pastor of St. Theresa's parish there, while in Rome recently was appointed Private Chamberlain to His Holiness Pope Pius XI.

Canon Roth is a Life Member of the Central Verein and has for years been a co-worker of the Bureau. Still prominently connected with the Louisiana Federation of Catholic Societies, he has long been active in Catholic organizations. Moreover, he has also aided the Catholic cause as a contributor to the Catholic Encyclopedia and to Catholic periodicals. Born 1864 in the diocese of Mainz in Germany, he was ordained to the priesthood at St. Meinrad, Ind., June 20, 1889.

Volume 2, No. 1. of the Official Bulletin, Cath. Union of Illinois, bearing date of September, 1931, devotes considerable space to the Fort Wayne convention of the C. V. The President of the State Branch, Mr. Peter Trost, Peru, in a brief statement, refers to the desirability of inducing the members to contribute toward the Central Bureau Endowment Fund.

In the German section a member of the Organization Committee, under whose auspices the Bulletin is published, contributes a report on the Diamond Jubilee of St. Joseph Society of Peoria, observed on August 2.—Besides offering news on the endeavors of the Cath. Women's Union, the issue also reprints an article on "Convention Costs and Convention Cities" from *Social Justice*.

Remitting a check for \$6.31 to the C. B., the amount of various "Penny Collections" taken up at the meetings of St. Michael's Society at Poughkeepsie, N. Y., Mr. Emil Wehner, Secretary, writes: "It is not a grand sum, but then it may help a little."

If every society affiliated with the C. V. would emulate the example set by a few organizations, among them St. Michael's Society, we could under-

take to promise Bishops in various parts of the mission field the erection each year of a certain number of chapels and schools. A contribution from each and every society of six dollars annually would amount to a total of some \$7,500.00, a worthwhile sum, especially under present circumstances.

The Central Verein was well represented at the dedication on September 27 of a monument at Castroville, Texas, commemorating the founding of the first settlement between San Antonio and the Rio Grande. Castroville was settled in 1844 by Henri de Castro and a group, composed in large number of German Alsatians. The dedicatory address at the celebration, a feature of which was the unveiling of a granite shaft, was delivered by Mr. Ben Schwegmann, long prominent in our movement, especially in the Texas State Branch.

Among C. V. members, who served on the committee in charge of the celebration, are: Messrs. Joseph Courand, general chairman; Ben Schwegmann, William V. Dielmann and Henry J. Menger.

The Youth Movement, the 1932 convention of the C. V., Catholic Action, and study of resolutions adopted by the state organization and the C. V. are the subjects treated in Bi-Monthly Bulletin No. 2 of the President of the Catholic Union of Mo.

The societies addressed are reminded of the decision to entertain the convention of the C. V. and N. C. W. U. in 1932, and the consequent duty to engage more intensively in Catholic Action. "Every effort," the President, Mr. Ernst A. Winkelmann, declares, "should be made to affiliate societies which have fallen away, or which were never joined to the Union. New life should be instilled into the District Leagues which may have languished. New District Leagues should be founded wherever possible, and Credit Unions organized, where conditions demand an institution of this nature. We should carry the gospel of Catholic Action to our farmers, entirely depressed at the present time, always remembering the obligation the Encyclical 'Quadragesimo Anno' places upon us."

Books Reviewed

Toth, Dr. Tilhamer, Charakter des jungen Menschen. Herder and Co., Freiburg and St. Louis, 1930. \$1.25.

These are essays intended to help the young man in the formative years of his life. They are penned by one who understands young people and who in his turn speaks a language which they will understand. Tedious moralizing is avoided but a strong appeal is made to the finer instincts of youth, which are so often overlooked because they are bound up with so much which is ungainly and repellent. The author's strength lies in this, that he enlists the natural nobility of the youthful heart in the cause of virtue and true manliness. C. B.

Heuser, H. J., D. D. From Tarsus to Rome. Longmans, Green and Co., New York, 1929. VII and 168. Price \$2.00.

This volume completes a series of three works, the predecessors being "In the Workshop of St. Joseph" and "The House of Martha at Bethany" and presents the reading public with a clear and fascinating description of the times and circumstances

amidst which our Lord and His Apostles lived and labored.

The book under consideration is to be recommended, principally although not exclusively, to priests and seminarians who will find in it four distinct sources of instruction and edification. The first consists in the pleasure of intimate companionship with the Apostle of the Gentiles, who is the model of all priests in their apostolic activity. The second, in a constantly implied admonition that God's anointed should ever be conscious of the dignity of their vocation and manifest it in their bearing towards the faithful. The third, in a moral exhortation to be adduced, to be fearless and uncompromising in the propagation and defense of all matters pertaining to Faith. And above all, fourthly, in the practical issue of inducing the reader to imitate more assiduously the virtues of St. Paul and to plead daily for his intercession before the Heavenly Throne.

BERNARD BURKE, O. M. CAP.

Received for Review

- Lynskey, E. M., Ph. D. Porto Rico and the United States. A Report of the Committee on U. S. Dependencies. Cath. Ass'n for Internat. Peace, Washington, D. C., 1931. p. c. 47 p. Single copy, 10 cts. 100 copies, \$8.
- Brunsmann, Rev. John, S. V. D. A Handbook of Fundamental Theology. Vol. III. Freely adapted and edited by Arthur Preuss. B. Herder Book Co., St. Louis, 1931. Cloth, 544 p. Price \$4.
- Rothensteiner, Rev. John. The Azure Flower. Lyrics from the German Romantic Poets. Privately printed. St. Louis, 1930. Cloth, 149 p.
- Chapman, Rev. M. A. The Heart of the Fathers. Brief Sermons on the Sunday Gospels, etc. B. Herder Book Co., St. Louis, 1931. Cloth, 366 p. Price \$2.25.
- Czerniejewski, Rev. S. The Mass. A Textbook for the Higher Classes of Grade Schools and the Lower Classes of High Schools. B. Herder Book Co., St. Louis, 1931. Cloth, 111 p. Price 35 cents.
- Gilson, Etienne. Moral Value and the Moral Life. The System of St. Thomas Aquinas. Transl. by L. R. Ward, C. S. C. B. Herder Book Co., St. Louis, 1931. Cloth, 337 p. Price \$2.50.
- Proceedings of the Sixteenth Session of the National Conference of Catholic Charities, held at Washington, D. C., Sept. 28-Oct. 2, 1930. Cath. University of America, Wash., D. C.
- Herbst, Rev. Winfrid, S. D. S. Vocation Letters. Society of the Divine Savior, St. Nazianz, Wis., 1931. p. c. 96 p.
- Berthier, V. Rev. J. A Compendium of Theology. Vol. I. Transl. by Rev. S. A. Raemers, Ph. D. B. Herder Book Co., St. Louis, 1931. Cloth, 378 p. Price \$2.75.
- Skelly, Rev. A. M., O. P. Conferences on the Interior Life. Vol. IV. B. Herder Book Co., St. Louis, 1931. Cloth, 338 p. Price \$2.50.
- Pius XI. Rundschreiben zum 1500. Todesjahre d. Bischofs von Hippo u. Kirchenlehrers Augustinus. Autorisierte Ausgabe. Lateinischer u. deutscher Text. Freiburg i. Br. 1930. Herder & Co. p. c. 81 p. Price 70 cts.
- Pius XI. Rundschreiben über die gesellschaftliche Ordnung. Autorisierte Ausgabe. Lateinischer u. deutscher Text. Freiburg i. Br. 1931. Herder & Co. p. c. 115 p. Price 60 cts.
- Sakraments-Kalender f. d. Jahr 1932. Im Selbstverlag d. Herausgebers, Pfarrer Carl Hoheisel, Linden (Schlesien). p. c. 128 p.

Central-Blatt and Social Justice

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**Konstantin Frantz, der Vater des
Föderalismus.**

Einige Gedanken über Deutschlands
vergessenen Politiker.

I.

Zu den Deutschen, deren Wirken im eigenen
Volke und im Auslande während ihres ganzen Le-
bens fast unbeachtet blieb, weil die Sache, für die
sie kämpften, nicht "zeitgemäss" erschien, gehört
auch Konstantin Frantz, der Begründer der wissen-
schaftlichen Lehre vom Föderalismus, wenn man
sagen darf. Da er sich auf Grund seiner Studien
nicht mit der Entwicklung, wie sie im neudeutschen
Reiche der Hohenzollern seit 1871 Platz griff, ein-
verstanden erklären konnte, wurde er in einen Topf
mit all denen geworfen, die das neue Reich Bis-
marcks bekämpften und demgemäss bei der herr-
schenden Volksstimmung in Ungunst standen. Erst
nach dem unglücklichen Ausgange des Weltkrieges
—eigentlich schon während des Krieges—besann
man sich verschiedentlich auf Deutschlands ver-
gessene Söhne. Einer von denen, deren Andenken
man wenigstens ein etwas spätes theilweises Aufer-
stehen feierte, war eben unser Konstantin Frantz.

Wer war nun dieser Mann und woher kam er?
Er war ein Sohn des lutherischen Pastors Clamer
Wilhelm Frantz und wurde am 12. September 1817
in Börnecke im ehemaligen Fürstenthum Halber-
stadt geboren. Die Lage seines Geburtsortes, der
gerade zwischen dem altdeutschen und dem kol-
onisiertdeutschen Gebiete liegt, gab auch der ganzen
früheren Entwicklung des jungen Frantz ihr Ge-
präge, wenn je der Einfluss von Umwelt und Land-
schaft auf das Werden der Persönlichkeit Einfluss
nehmen bestimmt ist. Den ersten Unterricht
erhielt er—wie damals üblich—von seinem Vater.
Sein Vater besuchte Konstantin das Gymnasium in
Halle und die Domschule in Halberstadt.
In den Jahren 1836-1840 studierte er in Halle und
in Berlin Naturwissenschaften und Mathematik. Doch
endete er sich nicht, wie er es wohl ursprünglich
absichtigte, der akademischen Laufbahn zu, son-
dern zog es vorerst vor, in den preussischen Staats-
dienst einzutreten. Unter dem damaligen Minister
Manteuffel und noch früher unter Eichhorn war
Konstantin Frantz im Ministerium thätig; nach
seiner eigenen Vaters Aussage soll er "referierender
Sekretär im Ministerium Eichhorn" gewesen sein.

In die Tagespolitik hineinzutauchen hatte Frantz
nicht die geringste Lust; seine Aufgabe bestand
darin, über die weltpolitischen Ereignisse zu be-
richten. Minister Manteuffel sandte den jungen
Politiker nach Paris, um sich über die Aussichten
des Prinzen Louis Napoleon zu unterrichten.
Frantzens Denkschrift aus der französischen Haupt-
stadt, die die Wiederherstellung des Napoleonischen
Kaiserthumes prophezeite, wurde von König Fried-
rich Wilhelm IV. ausserst ungnädig aufgenommen.
Das half freilich sehr wenig; bereits am 2. Dezem-
ber 1852 wurde Napoleon III. zum Kaiser der
Franzosen ausgerufen. Jedenfalls zeugt aber diese
Thatfache von dem politischen Weitblick Konstan-
tin Frantzens. Dass es ihm übrigens nicht gelang,
im Ministerium Manteuffel die preussische Politik
mehr zu befruchten, ist auf die Nebenregierung zu-
rückzuführen, die schon damals Otto von Bismarck,
Gerlach und die Königin ausübten. Auch Bismarck
hatte die politischen Fähigkeiten Frantzens erkannt
und verfolgte ihn nun zeitlebens mit seinem erbit-
tertesten Hasse, wovon uns noch seine "Denkwürdig-
keiten" Kunde geben.

Um aus dem Geleise der Politik, die er direkt zu
hassen begann, herauszukommen, trat Konstantin
Frantz in den preussischen Konsulatsdienst über.
Er kam als Kanzler der preussischen Gesandtschaft
zuerst nach Cadix und dann nach Barcelona in
Spanien. Vor seiner Abreise vermählte er sich noch
mit Elise Meier, der Tochter des Kriegerathes
Meier in Berlin. Er kehrte übrigens schon 1856
nach Preussen zurück, doch nicht mehr, um sich der
Aufgabe im Staatsdienste zu widmen. Seine Be-
ziehungen zu der preussischen Regierung, über der
damals schon der Schatten Bismarcks lag, wurden
gelöst und Konstantin Frantz beschloss als freier
Schriftsteller sein weiteres Leben zuzubringen. Die
ersten Jahre lebte er noch in Berlin, als aber die
Jahre 1866 und 1870-71 den Triumph seines alten
Gegners Bismarck brachten, zog er von Berlin fort
und liess sich in dem kleinen idyllisch gelegenen
Orte Blasewitz in der Nähe von Dresden in Sachsen
nieder. Hier trat er mit führenden Persönlich-
keiten der sächsischen Vaterlandsfreunde in Ver-
bindung. Vor allem ist seine Freundschaft mit
Theodor Petermann, der auf Bismarcks Drängen
aus dem sächsischen Ministerium ausscheiden
musste, und Kommerzienrath Gehe, der die bekannte
Weltfirma begründete, zu erwähnen. Gab sie doch
den Anlass zu verschiedenen Werken, unter an-
derem auch zu der bekannten Gehestiftung. In
dieser Zeit stiller Ruhe reiften eine Fülle von Ge-
danken in Konstantin Frantz, und dieser Blasewit-
zer Zeit verdankt auch das Hauptwerk Konstantin
Frantzens "Der Föderalismus als leitendes Prinzip
für die soziale, staatliche und internationale Organi-
sation, unter besonderer Bezugnahme auf Deutsch-
land, kritisch nachgewiesen und konstruktiv darge-
stellt," sein Entstehen. Es erschien erstmalig 1879
im katholischen Verlage von F. Kirchheim in Mainz
und zählt heute zu den meistgesuchten Antiquaria.
Es wurde übrigens nach dem Kriege neu herausge-
geben.

Aber noch einmal versuchte Konstantin Frantz in das öffentliche Leben hinauszusteigen. In den Jahren 1874 bis 1875 fanden Besprechungen statt, die darauf hinausliefen eine grosse föderalistische Partei in Deutschland zu gründen. Diese Bestrebungen hatten ihren Höhepunkt in einem Kongress, der im Winter 1875 im Prager Palais des Prinzen von Hanau-Hessen tagte und an dem neben Konstantin Frantz auch andere führende Föderalisten theilnahmen. Freilich war die Zustimmung nicht ungeheilt. Der in Oesterreich lebende mecklenburgische Edelmann und Sozialreformer Baron Karl von Vogelsang lehnte z. B. seine Theilnahme mit folgenden Worten ab: "Solange Preussen nebst den Theilen Deutschlands, die es an sich gerissen, mit denen es sich ein 'Deutsches Reich' zu nennen wagt, sich, starrend von Waffen, in einer materiell übermächtigen Lage befindet, die noch durch sein vassalitisches Verhältnis zu Russland gesteigert wird, muss es dem Oesterreicher, muss es jedem, der die Würde des Kaiserhauses ehrt, durchaus versagt sein, an ein föderatives Verhältnis zu Grosspreussen auch nur zu denken! . . . Auch für das sogenannte 'Deutsche Reich' halten wir alle föderativen Bestrebungen zur Zeit für unfruchtbar; der Charakter Preussens macht sie dazu, und Preussen ist bei ihnen derzeit alles." Eine andere Aeusserung aus dem Munde Florencourts, eines vertrauten Freundes von Vogelsang, lautete: "Dieser (Dr. Frantz) äusserst begabte und ausgezeichnete Dialektiker, der in der negativen Kritik meist ganz vortrefflich ist, aber geradezu ohnmächtig und abgeschmackt wird, sobald er positive Vorschläge macht." Das war freilich ein Nachtheil, den Konstantin Frantz mit sich trug; aber er hatte dafür die Fähigkeit, das System des Föderalismus in klarer Folgerichtigkeit der Nachwelt zu hinterlassen, damit sie es besser nütze denn es die Gegenwart gethan. Denn Konstantin Frantz überlebte nicht lange mehr die vergeblich gebliebenen Bemühungen. Schon am 2. Mai 1891 starb er in Blasewitz, nur von wenigen in seiner ganzen Grösse erkannt.

Es würde viel zu weit führen, wollten wir Konstantin Frantzens sämtliche Schriften, die die Zahl 50 überschreiten, einzeln durchbesprechen. Ist doch manches, was sich auf die damalige Tagespolitik bezog, schon veraltet und kann anderes den, der nicht mehr in unmittelbarer Verbindung mit dem deutschen Raum in Mitteleuropa ist, weniger interessieren. Das aber, worin Konstantin Frantz allen ohne Unterschied von Land und Erdtheil ein Meister sein könnte, ist gerade sein theoretisches System.

Der Name "Föderalismus" hat da und dort etwas Anrühiges. Man stellt sich vielfach Leute darunter vor, die ihre eigene Kirchthurnpolitik über alles stellen und damit die Erfordernisse des grossen Ganzen vernachlässigen wollen; dem ist aber nicht so. Konstantin Frantz sagt ausdrücklich über diesen sogenannten "Föderalismus" in seinem "Aufruf zur Begründung einer föderativen Partei": "Was sich bei uns als Föderalismus ausgibt, hat allermeist gar keinen positiven Sinn, sondern bedeutet nur das Widerstreben gegen den Centralismus, wovon der

Föderalismus dann nur das Gegentheil wäre. Solches Gegentheil ist aber viel mehr der Partikularismus. Föderalismus ist etwas anderes. Es liegt unmittelbar zweierlei darin: nämlich eben so die Selbstständigkeit der Elemente wie andererseits ihr Zusammenwirken, weil ohne beide eben kein Föderalismus wäre. Unselbständige Elemente können sich eben nicht konföderieren, aber wozu konföderierten sie sich wohl, wenn nicht zu irgend welchem Zusammenwirken? Demnach ist der Föderalismus weder das Gegentheil des Partikularismus noch des Centralismus, sondern zu beiden das höhere Dritte. Wird er nicht so begriffen, so wird er überhaupt nicht begriffen." Wir sehen also, dass für Konstantin Frantz das föderalistische Staatssystem in den zwei Grundrechten lag: erstens sind die Glieder an und für sich souverän, andererseits sind sie eben durch ihre Konföderation beschränkt und gebunden. Konstantin Frantz würde demnach eine Verfassung, die zwar dem äusseren Scheine nach föderalistisch aufgebaut gewesen wäre, in der aber alle Gewalt primär von der Centralgewalt ausgegangen wäre, nicht föderalistisch genannt haben, freilich ebenso wenig eine solche Verfassung, die den einzelnen Gliedern alle Rechte gelassen hat und sich nur mit einer Art Verwaltungszentralisation begnügen würde. Vielmehr ist auch Frantz der Meinung, dass der Bundesgewalt eine Anzahl von Rechten gebühren. Doch sind ihr diese bei Gründung des Bundes übertragen worden; sie hat nicht das Recht, weitere Kompetenzen eigenmächtig für sich in Anspruch zu nehmen, die sich die Glieder vorbehalten haben. "Reichsrecht bricht Landrecht" nur in den ganz bestimmten Fällen, die in den Kreis der Bundeshoheit gehören.

Diese Einstellung Frantzens hat aber den eigentlichen und tiefsten Grund in der Auffassung von den Staaten, die er vertritt. Für ihn ist der Staat etwa organisch gewachsenes und kein künstliches Erzeugnis von Menschenhand. Für ihn ist der Staat Natur. Davon gibt allein schon der Titel eines seiner wichtigsten Werke "Naturlehre des Staates" Kunde. Diese Haltung hat wohl ihren Ausgang von den naturwissenschaftlichen Studien genommen, die Konstantin Frantz—wie wir schon erwähnt haben—in seiner Jugend trieb. Ebenso merkwürdig ist jedoch auch die Feststellung, dass Konstantin Frantz nicht von der Seite der staatsrechtlich orientierten katholischen Romantik her, die ihre Hauptvertreter in Baader, Jarke und Adam Müller besaß, zur organischen Staatsauffassung vordrang, sondern den Umweg über den extremen Mechanisten Hegel nahm. Wohl hat er in den Organikern, z. B. in Leibniz, Vorläufer, doch erst er hat diese Theorie zu einem vollkommenen System ausgebaut. Wie übrigens Konstantin Frantz die Natur des Staates aufgefasst haben will, das sagt er selbst mit denselben Worten: "dass darunter die Natur des Staates zu verstehen ist, indem auch gleich von Anfang an gezeigt werden wird, dass und inwiefern der Staat in der That eine eigene Natur zukommt. Und eben die Anerkennung dieser Wahrheit ist die unentbehrliche Voraussetzung einer realen Staatswissenschaft."

schaft, welche die Erscheinungen und Gesetze des Staatslebens aus der eigenen Natur des Staates selbst zu erklären hat." Diese Natur des Staates hat Frantz vor allem einmal im Staatsgebiet gesehen, dem er eine grössere Bedeutung zumisst als gewöhnlich der Fall zu sein pflegt. In ihm sieht er eine ethische und eine wirtschaftliche Bedeutung; ethisch wird das Gebiet des Staates durch den Begriff "Vaterland" umgrenzt, wirtschaftlich dient es als Nahrungs- und Wohnplatz seiner Bevölkerung. Damit hängt aber auch eine wichtige soziale Aufgabe zusammen. Frantz sagt wörtlich: "Ist das Staatsgebiet kein integrierender Bestandtheil des Staates, so hat der Staat in allen Fragen, die Grund und Boden betreffen, kein direktes Interesse, Grundbeverhältnisse sind dann lediglich Privatangelegenheiten. Eine Folge solcher Anschauung ist in der Nationalökonomie das Industriesystem seit Smith, welches nur fragt, wie der Mensch mit möglichster Freiheit die Naturkräfte beherrschen kann, und nicht wie weit er sich zu seinem Wohle der Natur anschliessen muss."

Als zweites natürliches Bedürfnis des Staates kennt Frantz das Staatsvolk. Er unterscheidet sich jedoch hier wesentlich von anderen Staatsrechtslehrern. Wohl ist auch bei Frantz das Staatsvolk dasjenige Organ, welches die Macht den Vertretern überträgt, doch nur das Staatsvolk an sich, nicht aber die einzelnen Individuen des Staatsvolkes. Die wichtigste Grundlage zur Entstehung eines Staatsvolkes bildet die Familie, die auf einem naturnothwendigen Gesetz und nicht auf einem auflösbaren Vertragverhältnis beruht. So findet Frantz, dass alle primitiven Völker auf der Familie oder dem Stamm, der erweiterten Familie, das Staatsvolk aufbauen. Nur bei Kolonistenvölkern, wie es z. B. in Nordamerika der Fall ist, scheint er auf den ersten Blick anders zu sein. Doch auch hier wird—um mit Konstantin Frantz zu folgern—der Staat erst dort anerkannt, wo gleichsam ein Land von Nothwendigkeiten sich gebildet hat, die sich ohne und gegen den Willen des Menschen geltend machen." Infolge dieser Anschauung sieht natürlich Frantz auch eine Gleichheit im Grunde der Rousseau'schen Naturrechtslehre durchsichtig ab. Ungleichheit herrscht schon in der Familie, in der der Vater das natürliche Haupt ist. Ebenso leugnet Frantz auch die absolute Lehre vom Nationalstaat. Zwar bildet nach seiner Anschauung die Nationalität ein mächtiges natürlichgeistiges Element und im Staatsvolk, doch decken sich Nation und Staat durchaus nicht. Denn Nationen sind etwas geschichtlich Gewordenes; alle Völker haben fremde Elemente in sich aufgesogen, die Nation ist kein fester Pol im Wandel der Erscheinungen. Der Staat aber wird aus einer natürlich gewordenen Einheit heraus. Die wirtschaftliche Verbundenheit seiner Mitglieder führt auch den Begriff der Wirtschaft in den Staat ein. So anerkennt Konstantin Frantz als dem Staate der Natur nach zugehörig: Wirtschaft, Familie und Nationalität. Diese drei Elemente bilden das Staatsvolk. Nun bestehen aber nach Frantz auch noch andere Bindungen im Staate. Er anerkennt deren folgende: die Ge-

meinde. Ihre Souveränität ist die ursprünglichere. Sie muss daher unbedingt ein geeignetes Mass von Autonomie besitzen, das sich etwa in im Gemeindericht, in der Gemeindewehr ausdrückt. Die Gemeinde ist eigentlich schon ein Staat im kleinen. Der Stand ist nach Frantz eine "spontane Bildung mit Bewusstsein ihrer Eigenthümlichkeit." Der Staat darf sie nicht unterdrücken wollen. Sonderrechte der Stände sollen, wenn sie anderes Recht verletzen, verschwinden, der Stand selbst muss erhalten bleiben. Die Korporation ist eine Vereinigung zur Erreichung eines bestimmten Zweckes. Ihr Bestand ist untrennbar mit eigenen Rechten verbunden. Der Staat kann sie daher aufheben. Die Stiftung hat die Erreichung eines bestimmten Zweckes zu sichern. Der Staat darf nur ein Oberaufsichtsrecht darüber ausüben. Freie Vereine, wie sie vor allem in Genossenschaften, Aktiengesellschaften u. ä. m. auftreten, anerkennt Frantz zwar auch, doch warnt er dringend vor ihnen, da sie nach seiner Meinung gar zu leicht von kapitalkräftigen Gesellschaften für ihre Zwecke ausgenützt werden können. Die Geselligkeit und der geistige Verkehr sind weitere Gegenstände, die zum Bestehen eines Staates zwar nicht unbedingt erforderlich sind, deren Bestand aber von diesem keinesweges unterbunden werden darf.

Zu dieser föderalistischen Auffassung kommt Konstantin Frantz auch durch seine Auffassung vom eigenthümlichen Verhältnis zwischen Staat und Gesellschaft. Nach seiner Ansicht wäre es total falsch, das gesamte gemeinschaftliche Leben in den Staat verlegen zu wollen; ebenso falsch, wie das Gegentheil, das wieder alles Gemeinschaftsleben ausserhalb des Staates suchen will. "Staat und Gesellschaft sind zwei verschiedene Formen des menschlichen Gesamtlebens," sagt er wörtlich. Es ist auch vollständig falsch, dem Staate eine rein politische Verfassung zu geben, vielmehr muss die rechte Staatsverfassung eine Sozialverfassung sein, in der die eigentliche politische Verfassung nur ein Glied bildet. Der heutige Staat ist vielfach ein Staat ohne Gesellschaft. Aus diesen Gründen muss auch der Staat Einfluss auf die übrigen Gebiete des menschlichen Lebens, speziell auf die Wirtschaft, nehmen. So schreibt er hier: "Das System der Gesellschaft soll die Grundlage des Staatslebens bilden. Der Familie als Urelement und Zweig der gesellschaftlichen Ordnung kommt der Intensität nach dieselbe Bedeutung zu wie der Gemeinde. Die Berufsstände müssen die Basis für die Repräsentation sein. Das Prinzip der Regierung soll nicht Centralisation, sondern Konzentration sein: das ist das Zusammenwirken selbständiger Kräfte."

DR. ERNST GOERLICH, Wien.

Fünf Dinge sind es vor allem, durch die sich der moderne Mensch mit seiner Anschauung von den Ueberzeugungen der früheren Menschheit trennt: 1) Leugnung oder doch Nichtbeachtung Gottes; 2) Selbstvergötterung; 3) Verwerfung der Lehre von der Erbsünde; 4) Verwerfung Christi und der Erlösung; 5) Verwerfung der Kirche und der Heilsveranstaltungen.

ZACH.

Aus Central-Verein und Central-Stelle.

Verbreitung und Verwirklichung der katholischen Grundsätze: so nennt der Hl. Stuhl in feierlichem Dokumente das Wesen der Katholischen Aktion. Diese Grundsätze sind zusammengefasst in den beiden Worten Glaube und Liebe. Die Katholische Aktion will Glaubenslicht und Glaubensleben verbreiten, und durch den Geist der Liebe helfen, retten, beglücken. Je dunkler die Zeiten, desto grösser die Bedeutung dieser Aktion. Adolph Kardinal Bertram.

Zielbewusster Gegensatz zum Geiste der Welt.

In New York hielt am 26. Oktober der mehrfache Präsidentschaftskandidat der sozialistischen Partei Amerikas, Mr. Norman Thomas, im Kreise seiner Gesinnungsgenossen eine Rede, die sich hauptsächlich mit der angeblichen Thatsache des Zusammenbruchs des Kapitalismus beschäftigte. Es sind jedoch nicht nur Kommunisten und Sozialisten, die angesichts der gegenwärtigen Weltlage den Zusammenbruch als wenigstens nahe bevorstehend hinstellen. Das herrschende Wirthschaftschaos lässt sich ja auch nicht wegleugnen; die anerkannten Führer der Völker vermögen andererseits keinen klar vorgezeigten Ausweg daraus anzugeben. Daher gerathen viele in die Stimmung, die sich in den Worten kundgibt: "Wir stehen vor dem Zusammenbruch."

Diese Phrase veranlasste den verstorbenen Pfarrer Franz Kirchesch zu Mayen am Rhein, dessen unser Nachruf im Oktoberheft gedachte, sich in der von ihm herausgegebenen "Christlichen Demokratie" mit dieser Redensart zu beschäftigen. Der genannte Ausspruch werde Phrase bleiben, erklärte bei dieser Gelegenheit der unentwegte Vertreter christlich-sozialer Grundsätze, "wenn nicht ernst Hand angelegt wird, dem Zusammenbruche entgegen zu wirken." Dass nun soziale, wirthschaftliche und politische Massnahmen nicht das Chaos abwenden werden, wenn nicht gleichzeitig eine Geisteserneuerung in allen Schichten des Volkes, bei Führern und Geführten, eintritt und aus dieser Erneuerung des Geistes eine Erneuerung des sozialen, wirthschaftlichen und politischen Lebens hervorgeht—diese Erkenntnis werde ja mittlerweile allgemein. Aber die Anbahnung und Durchführung der nothwendigen Geisteserneuerung sei heute so gewaltig schwer, und zwar seines Erachtens deshalb, weil die Quelle, woraus die Wasser der reinigenden Erneuerung fliessen, durch die Schuld der Menschen mehr oder weniger verstopft und mehr oder weniger unreinigt ist.

"Diese Quelle," erklärt Pfr. Kirchesch, "ist die Religion, das Christenthum. Damit soll keineswegs gesagt sein, dass in Lehre und Gnade die Quelle der christlichen Religion heute in sich Schaden gelitten hätte und nicht mehr so reich oder so rein für die moderne Welt sprudele. Nein, so ist es nicht gemeint und es wäre auch dogmatisch falsch. Aber, ob es falsch ist zu sagen, dass die Menschen, die aus dieser Quelle heute schöpfen und auch die zum Austheilen der Gnadenwasser da

sind, sowohl durch die Art des Schöpfens als auch durch die Wahl der Gefässe, womit sie schöpfen und austheilen, das volle Ausströmen der Quelle hindern und das Quellwasser trüben? Denn die Art und Weise, wie zu den verschiedenen Zeiten die Christen ihre Religion bethätigen und die Seelsorge an die Seelen heranzukommen suchen, ist sehr verschieden und auch weithin menschlichen Fehlern und Irrungen unterworfen, sodass hier thatsächlich Hindernisse für das Einströmen der Gnade in die Seelen sich bilden können."

Solche Hindernisse zeigten sich jedesmal dann, wenn die Glieder Christi, dessen Reich nicht von dieser Welt ist, statt sich von dieser Welt und ihrem Geiste abzuheben, mehr und mehr sich mit der Welt konformierten, gleichgestalteten, wenn man in der That und Lassen der Christen nicht viel Unterschied zu den Nicht- und Unchristen bemerken könnte, wenn die Grundsätze der Welt auch von den Christen angenommen und praktisch geübt würden, wenn die Seelsorge sich gezwungen sehen würde nicht nur ein, sondern oft beide Augen zuzuhalten und immer nach dem, was am wenigsten Opfer und Selbstüberwindung bei den Gläubigen verlange, sich zu richten, und wenn die Kompromisse, die mit der Welt und ihrem Geiste geschlossen werden, allmählich nicht mehr als solche erkannt und als grundsätzlicher Felsenboden betrachtet würden, von dem aus man dann wieder neue Kompromisse, die noch mehr zum Weltgeist hinabgleiten, schliessen dürfen glaube.

"Das ist eine traurige Zeit," fährt der nunmehr Verstorbene fort, "wo thatsächlich durch Menschen Schuld die Heilsquelle mehr oder weniger verunreinigt und getrübt ist. Und doch wäre zur wirklichen Erneuerung, wodurch ganz allein die Erlösung vor dem drohenden Chaos erwartet werden kann, das volle, ungehinderte, reine Ausströmen der Quelle unbedingt nöthig. In Zeiten, wie die unsrigen sind, kann ganz allein die volle und ganz christliche Religion, ohne jeglichen Abstrich, ohne jeglichen Kompromiss mit der Welt helfen. Nur durch den ganzen christlichen Ernst, nur durch die weitesten Kreise der Christen erfassende christliche Bussgesinnung und Bethätigung dieser Buss ist Rettung möglich. Keine halben Massregeln, kein Hinken nach zwei Seiten, kein Minimalismus werden uns einen Schritt vorwärtsbringen."

Sodann geht Pfr. Kirchesch zu seinem eigentlichen Thema über, dem Versagen des Dritten Ordens gegenüber den grossen Aufgaben der Gegenwart. Er schreibt darüber folgendes:

"Erstens kann kein Mensch bestreiten, dass der Dritte Orden in bezug auf das Leben der Christen die Befolgung des Evangeliums Christi ganz ohne jeden Abstrich, soweit dies den in der Welt lebenden Christen möglich ist, als das zu erstrebende Ziel hinstellt; und dass so der Dritte Orden bei seinen Mitgliedern den ganzen Lebensernst des Christenthums zu verwirklichen sucht. Er nennt sich ausdrücklich Orden der Busse.

"Zweitens ist Thatsache, dass gerade wegen dies

stes des Drittordens die heutigen Christen nicht, sondern auch sehr weite Kreise der Seelsorger Drittorden für die heutige Welt als nicht zeitge-ss ansehen.

Drittens ist Thatsache, dass gerade durch diese llungnahme von Laien und weiten Theilen des rus der Drittorden nicht zu rechtem Leben mt und als eine Sache für alte Leute und schwestern, oft mit recht viel überlegenem eheln betrachtet wird, und man für den ge- den und zumal männlichen Theil des Volkes an- e weniger unmoderne Veranstaltungen für die lsorge vorzieht.

Viertens ist Thatsache, die von sehr vielen und hrungsreichen Männern, Laien und Priestern, egeben wird, dass wir mit allen unseren vielen chlichen Organisationen das heutige Uebel nicht halten konnten, ja dass man von einer die Er- erung aufhaltenden Ueberorganisation diesbe- llich redet.

Fünftens steht unbestreitbar fest, dass die ste der letzten Zeit immer wieder Klerus und k auf den Dritten Orden des Hl. Franziskus als geeignetste Mittel zur Erneuerung des christ- en Geistes feierlich hingewiesen haben, ja dem rus die Förderung des Drittordens zur Pflicht macht haben."

Lässt man diese fünf Thatsachen ruhig auf sich wirken," heisst es des weiteren bei Kirchesch, nn fühlt man sich unwillkürlich an den Kopf fragt sich, wie so etwas überhaupt in der Kirche tes möglich sein kann. Wie man in Büchern l Zeitschriften, auf Versammlungen und Kon- ssen über die Noth der Zeit und ihre Bannun- en und tausenderlei Medikamente anrathen kann ber über d a s Heilmittel, das unsere obersten- ten, die Päpste, anempfehlen, ja befehlen—nicht nicht redet, sondern es sogar belächelt!!"

Bedürfe es da nicht zunächst einer ganz gründen- Umlernung in der Bewerthung des Dritten- ens bei Klerus und Volk?" Wie Pfr. Kirchesch a die Beantwortung dieser Frage dachte, beweisen ne weiteren Ausführungen über diesen Gegen- and:

Würde nicht die neue aus den päpstlichen Ver- barungen gewonnene Bewerthung dieses Heil- tels für die Christen auch recht bald der Mit- dschaft und ihrer Bethätigung ein anderes An- geben? Wenn der modernste Kaplan und der dernste Grosstadtseelsorger mit ganzer Hingabe es Eifers und seines Könnens als Tertiarpriester den Drittorden einträte, ob er dann nicht weit r in der übernatürlichen Erneuerung der Pfar- erreichen würde, als mit all dem heutigen Ver- sbetrieb, der ja meist nur die Art der Welt nach- t, ohne sie doch erreichen zu können, und wenig ernatürlichen Erfolg, oft aber grossen und über- ürlichen Schaden für Volk und Priester bringt?

Der modernste Seelsorgsweg, das müsste beim- zen Klerus, Bischöfen, Pfarrern und Kaplänen e Meinung sein, ist der Weg des heiligen Seel- gers von Ars, nämlich die Pflege des Dritten- ens."

So der Verstorbene, dessen Gedanken der Beach- tung wohl werth sind. Oder müssen wir den neuen Orden abwarten, von dessen Möglichkeit vor et- lichen Jahren ein Mitarbeiter der "Stimmen der Zeit" sprach, ehe wir die Hoffnung auf eine so tief- greifende Bewegung, wie es die franziskanische war, hegen dürfen?

Der Nationalismus, eine Irrlehre.

Die Verweigerung kirchlichen Begräbnisses für den hessischen Gauleiter und Reichstagsabgeord- neten der national-sozialistischen Partei Deutsch- lands, Peter Gemeinder, beweist wie angebracht die von der Generalversammlung des C.V. zu Fort Wayne an seine Mitglieder und angeschlossenen Vereine gerichtete Warnung war, sich jeder nation- alistischen Bewegung fernzuhalten.

In dem betf. Fall erklärte der Generalvikar der Mainzer Diözese, Dr. Mayer:

"Die deutschen Bischöfe haben übereinstimmend den Nationalsozialismus als Irrlehre verurtheilt, weil er in seinem geschriebenen und ungeschriebenen Programm Sätze enthält, die der katholischen Lehre widersprechen. Es ist deshalb keinem Katholiken mehr erlaubt, der NSDAP. als eingeschriebenes Mitglied anzugehören. Wer sich um dieses Verbot nicht kümmert und in die Partei eintritt und sogar als Führer für sie wirbt, kann kein kirchliches Begräbnis erhalten, es sei denn, dass er vor seinem Tode irgendwie kundgibt, dass er seinen Ungehorsam bereut. Dieses Gesetz gilt für jeden Katholiken, mag er Fürst oder Bettler, reich oder arm, Abgeordneter oder einfacher Bürger sein. Da im vorliegenden Falle kein Grund vorlag, Milde walten zu lassen, musste nach der Strenge des Gesetzes verfahren werden."

Allerdings besteht in unserem Lande keine Be- wegung, die mit dem Nationalsozialismus auf eine Stufe gesetzt werden könnte. Es fehlt jedoch nicht an Anzeichen, dass gewisse Klüngel uns in diese Richtung hineinzudrängen versuchen möchten. Besonders ein gewisses deutsches Blatt in Chicago ist stark nationalistisch eingestellt.

"Imposante Kundgebung deutscher Jugend im Banat."

Man staunt, und vermag sich selbst eines Gefühls der Beschämung nicht zu erwehren bei der Lek- türe folgender, der Oktoberausgabe der AKKO¹⁾ entnommenen Mittheilung:

"Die schöne deutsche Schwabengemeinde Sackelhausen im Banat (Rumänien) sah Ende August in ihren Mauern ein grosses deutsches Jugendtreffen. An 5000 Theilnehmer hatten sich eingefunden, um sich auszusprechen und zu berathen über die brennenden Fragen unserer Zeitwende. Vor der im Jahre 1772 erbauten Kirche spielte sich zu Füssen des Kriegerdenkmals, auf dem die Namen von 131 tapferen deutschen Schwabensöhnen verewigt sind, die Tagung gewissermassen als Symbol der Treue zur Kirche und der Pflichterfüllung dem eigenen Volke gegenüber ab. Seminardirektor Dr. Nischbach aus Temesvar sprach über die Bedeutung der Jugendbewegung; in seinen Ausführungen ging er auch auf die Frage ein, ob man in der jetzigen Wirthschaftsnoth so grosse Feste wie hier feiern solle. Er bejahte die Frage mit der Begründung, dass das Werk der Seelenauffrischung nicht erlahmen dürfe und die zu leistende Arbeit der Jugend hierdurch

¹⁾ Auslanddeutsche katholische Korrespondenz des Reichsverbandes für die katholischen Auslanddeutschen. Okt. 1931.

nur eine Festigung und frischen Antrieb erhalte. Auch brauche man bei einer Jugendtagung keinen grossen Geldbeutel, sondern nur ein frisches Gemüth und empfindende Herzen. Von den weiteren Rednern der Kundgebung sind zu nennen Professor Hans Weresch, Senator Dr. Kaspar Muth und Dompropst Blaskovics. Von der Tagung wurden Begrüssungstelegramme an den König Carol II. und an den Diözesanbischof Dr. Augustin Pacha gerichtet."

Zwei der Genannten sind uns Deutschamerikanern nicht fremd: der hochwst. Dr. Augustin Pacha, Bischof von Temesvar, und Domprobst Msgr. Blaskovics, der um die Deutschen im Banat verdiente Organisator. Bischof Pacha kam zum Eucharistischen Kongress im Jahre 1926 nach Amerika und betheiligte sich an unserer Generalversammlung zu Springfield; bereits mehrere Jahre vorher hatte Msgr. Blaskovics unser Land und seine hiesigen Landsleute besucht. Er sprach u. a. in St. Louis in der Grossen Halle der Ss. Peter u. Pauls Gemeinde zu einer zahlreichen Versammlung. Beide hochw. Herren besuchten die C. St.

Eines schweizer Prälaten Lob und Tadel.

Eines der führenden katholischen Blätter der Schweiz, "Hochwacht", veröffentlichte in der Ausgabe vom 26. September Mittheilungen aus unserem Lande, unter der Ueberschrift "Wie es in Amerika aussieht." Der Verfasser, ein bekannter schweizer Prälat, erörtert darin besonders die soziale und wirthschaftliche Lage, die er für gefährdet hält. Deren Auswirkung muss, seiner Ansicht nach, auch auf die kirchlichen Verhältnisse einen ungünstigen Einfluss ausüben. Er spricht dagegen mit Begeisterung von der Hilfsbereitschaft katholischer Caritas. Auf sozialpolitischem Gebiete ist es vor allem unser Verband, dessen Thätigkeit er lobend erwähnt:

"Der Central-Verein von St. Louis ruft wie ein Johannes in der Wüste durch seine vielen Versammlungen, seine Schriften, seine Zeitschrift, 'Social Justice,' nach Gerechtigkeit, nach praktischer Ausführung der 'Quadragesimo Anno'."

Ganz in unserem Sinne tadelt jener Prälat sodann den Umstand, dass "trotz allem noch immer von New York bis San Francisco kein einziger katholischer Arbeiterverein, geschweige eine christliche Gewerkschaft ins Leben gerufen worden ist. Die 'Labor Unions' fahren immer noch unter neutraler Flagge. Hingegen sind die Kommunisten unermüdlich an der Arbeit. In New York geben sie bereits ein Tagblatt heraus, das Tausende von Abonnenten zählt, während man sich in katholischen Kreisen selbst unter der Hierarchie vor einer katholischen Tagespresse fürchtet, weil man glaubt, dass die neutrale Presse dadurch gereizt und kirchenfeindlich eingestellt würde."

Den Schluss des Aufsatzes bildet folgender beachtenswerther Paragraph:

"Kurz, die Lage der wirthschaftlichen Verhältnisse in den Vereinigten Staaten ist das reinste 'Babel' geworden. Man weiss nicht mehr, wo aus, wo ein. Ein Land, das 120 Millionen Einwohner zählt, worunter nur 20 Millionen Katholiken, während der Rest in Angehörige von Sekten und Gottlose sich auflöst, hat seine schwierigsten ökonomischen Probleme, die schwerlich ohne Rückkehr zu Gott, ohne Heimkehr zur katholischen Kirche gelöst werden können. Amerika hat in seinem Reichthum den Herrgott verlassen. Heute straft der Herrgott Amerika mit der Waffe seines Reichthums!"

Rev. F. S. Betten, S. J., Jubilar.

Zur Zeit der Herbstferien im Jahre 1881 wandte ein junger Deutscher aus Westfalen in die Verbannung. Wenige Tage später, am 30. September, trat er in Exaten in Holland in die Gesellschaft Jesu ein. Den 50. Jahrestag dieses Ereignisses begeht der nunmehrige P. Franz Betten nun zu Milwaukee, wo er seit mehreren Jahren als Geschichtsprofessor an der Marquette University lehrt.

Wie auch andere Mitglieder der ehemaligen Deutschen Custodie der Gesellschaft Jesu in unserem Lande, Pater Betten stets freundliche Beziehungen zum C. S. J. unterhalten und dessen Bestrebungen, soweit es ihm möglich war, befördert. Der Jubilar erinnert an Jesuiten-Missionare des 17. u. 18. Jahrhunderts, von denen man liest, dass sie, bei aller Hingebung an ihre Aufgaben im Herzen die Liebe und Treue zum eigenen Volksthum bewahrten, und sich weder geschämt noch gescheut haben, beiden gelegentlich Ausdruck zu verleihen.

Auch durch die ihm eigene Arbeitsamkeit verräth Pater Betten als Deutscher. Man verdankt ihm eine Reihe von historischen Lehrbüchern, deren eines, von ihm gemeinschaftlich mit Pater Kaufmann verfasst, japanische übersetzt wurde. In der Absicht, die Lektüre katholischer Werke zu befördern, veröffentlichte er im Jahre 1901 ein Verzeichnis aller in der Oeffentlichen Bibliothek der Stadt Buffalo sich befindenden katholischen Bücher. Sein Vorgehen in dieser Hinsicht fand Nachahmung. Wie andere Versuche, das katholische Leben in die katholische Kultur unseres Landes zu heben, trug sie jedoch nur geringe Früchte. Es fehlte eben stets uns an jenem Etwas, das die Menschen hinreissend über sich und die Misere des Tages erhebt, so dass sie sich mit ganzer Seele und ihrem ganzen Sein der Förderung einer grossen Idee hingeben.

Wie alle jene deutschen Männer, die es verschmähen ihre Ideale zu begraben, und sich vom Strome des amerikanischen Lebens treiben zu lassen (an dessen Rande die Mehrzahl aller Katholiken mitschwimmen), sind auch Pater Betten manche Enttäuschungen nicht erspart geblieben. Mögen die zahlreichen Kundgebungen bei Gelegenheit seines Jubiläums ihn dafür entschädigen.

Zweckmässige Förderung des "Central-Blattes"

Einen nachahmenswerthen Beschluss fasste unser Maryland Zweig in seiner Oktoberversammlung. Von nun an soll das "Central-Blatt" auf seine Kosten geschickt werden an den hochwst. Erzbischof Curley und den hochwst. Bischof McNamara und an die Bibliotheken der Georgetown Universität zu Washington und der Johns Hopkins Universität zu Baltimore; des St. Marien Seminars und des Mount St. Joseph Kollegiums, und ausserdem an die Enoch Pratt Library zu Baltimore.

Die gleiche Versammlung beschloss, nachdem Hr. J. L. Sebald seinen Bericht über die Generalversammlung in Ft. Wayne erstattet hatte, in Zukunft alle Zweige des Vereins des Hl. Namens Jesus und des National Council of Catholic Men der Stadt Baltimore einzuladen, sich den Versammlungen des Maryland Zweigs zu betheiligen.

Miszellen.

Eine deutsche Uebersetzung der von uns herausgegebenen Abhandlung des Dominikaners Adolphe Dominic Frenay, "The Theology of Christ the King", erlebte bereits die zweite Auflage.

Erschienen ist die deutsche Ausgabe der kleinen Schrift im Verlag des Canisiuswerkes zu Freiburg in der Schweiz. Es ist dies bereits die zweite Uebersetzung, welche die gleiche Broschüre erfuhr. Ausser der deutschen giebt es noch eine französische Uebersetzung.